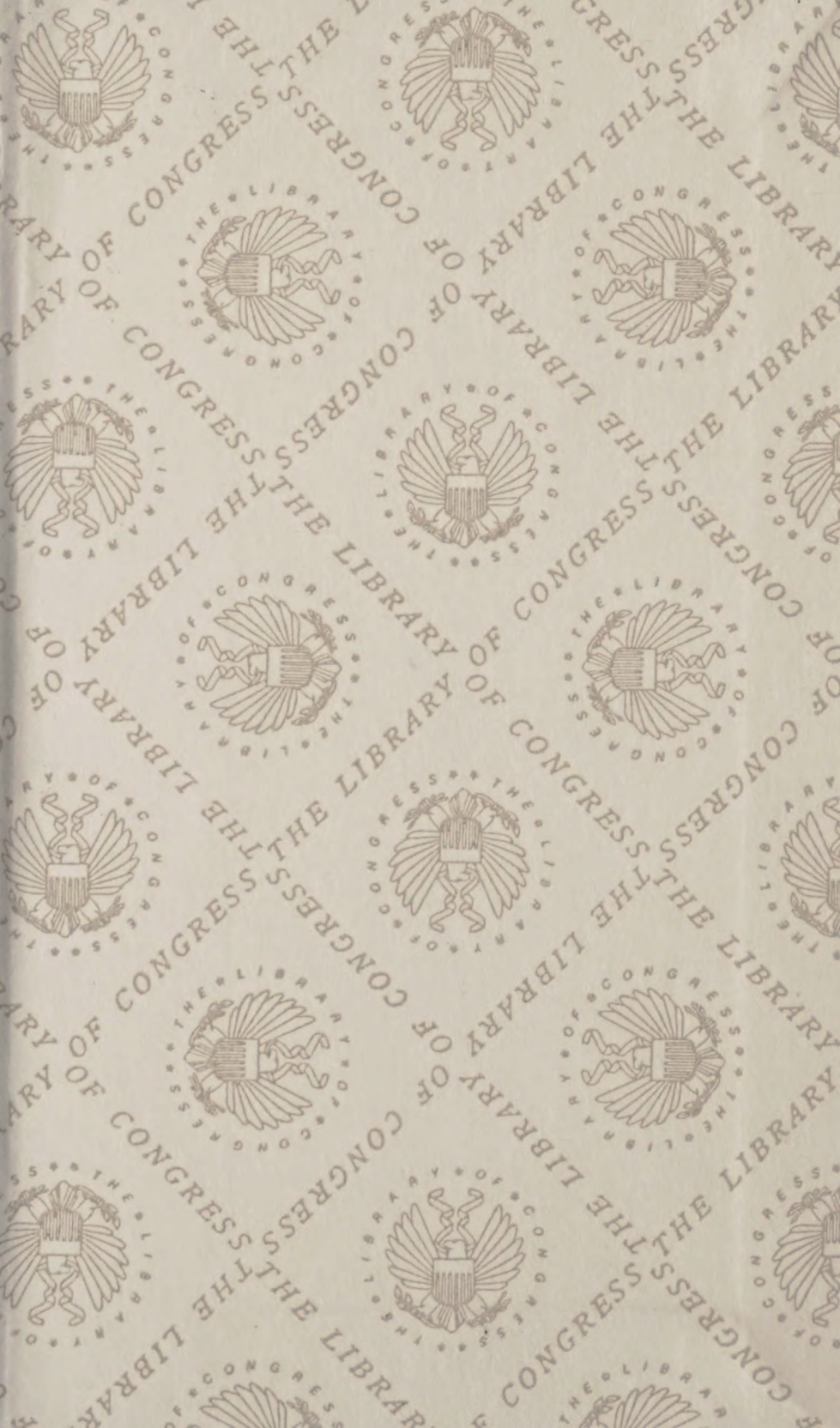
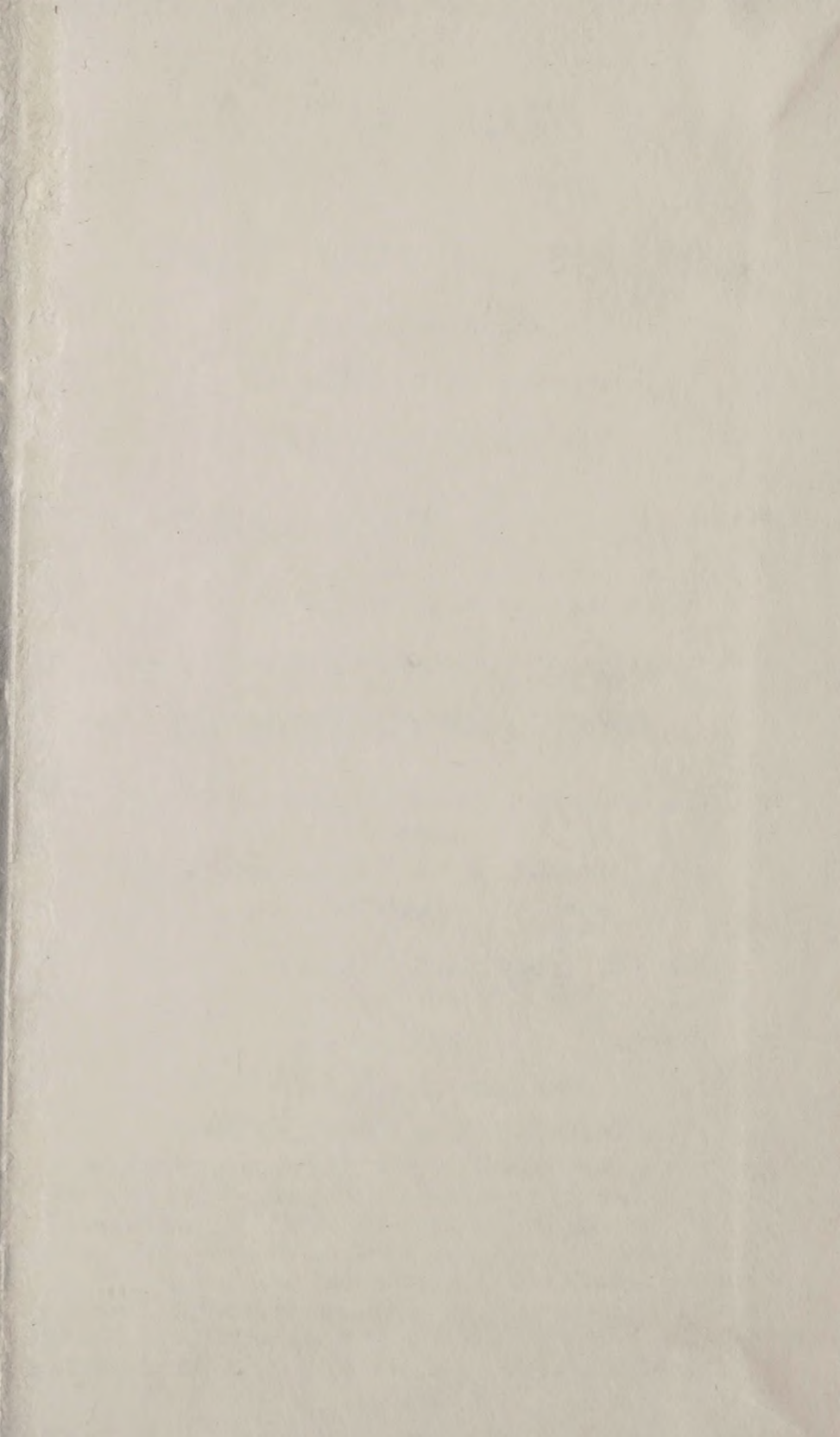








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THE
CHRISTIAN ORATOR,

OR

A COLLECTION OF SPEECHES,

DELIVERED ON

PUBLIC OCCASIONS,

BEFORE RELIGIOUS

BENEVOLENT SOCIETIES.

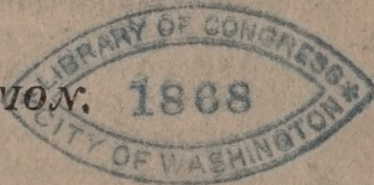
Samuel Etheridge
TO WHICH IS PREFIXED

AN ABRIDGMENT OF WALKER'S
ELEMENTS OF ELOCUTION,

Designed for the use of Colleges, Academies and Schools.

BY A GENTLEMAN OF MASSACHUSETTS.

THIRD EDITION.



CHARLESTOWN : ○

PRINTED BY S. ETHERIDGE,

For Cushing & Jewett, and F. Lucas, Baltimore ; sold by them, and by W. W. Woodward, M. Carey & Son, Philadelphia ; S. Wood & Sons, and J. Eastburn & Co., New-York ; Seward & Williams, Utica ; Messrs Websters, Albany : Howe and Spalding, New-Haven : Hudson and Co, G. Goodwin & Sons, and Goodrich, Hartford : Lincoln and Edmands, S. T. Armstrong and West, Richardson, Lord, & Co., Boston : G. Clark, Charlestown.

1819.

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DISTRICT OF MASSACHUSETTS, TO WIT :

District Clerk's Office.

(L. S.) BE IT REMEMBERED, That on the twenty-sixth day of December, A. D. eighteen hundred and seventeen, in the forty-second year of the independence of the United States of America, SAMUEL ETHERIDGE, of the said District, has deposited in this Office the title of a book, the right whereof he claims as proprietor, in the words following to wit :

“The Christian Orator; or, a collection of speeches delivered on public occasions before religious benevolent societies. To which is prefixed an abridgment of Walker’s Elements of Elocution. Designed for the use of colleges, academies, and schools. By a Gentleman of Massachusetts.”

In conformity to the act of the Congress of the United States, entitled, “An act for the encouragement of learning by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned :” and also to an act entitled, “An Act supplementary to an act, entitled, an Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JOHN W. DAVIS, { Clerk of the District
of Massachusetts.

PREFACE TO FIRST EDITION.

WE live in a remarkable period of the world ; in a period when revolutions of the most extensive and momentous character are occurring with a rapidity altogether without a parallel. The darkness, which, for so many ages has covered the intellectual, political, and moral prospects of man, is vanishing away, and scenes of unexampled brightness are every where opening to our view. The customs, which were generated and nourished by the heathenism and infidelity of former days, are melting away before Schools, and Missionaries, and Bibles. Even war, so fruitful in misery, and which has reigned without control ever since the flood, is beginning to yield its dominion ; and in its room a spirit of peace, and of heavenly benevolence, has gone forth, to unite in one happy family, all the children of Adam.

Such a radical change in the feelings of men, requires, and will produce, a corresponding change in the institutions of society. Such a change has already appeared in the periodical productions of the press. The columns of our newspapers, which were formerly employed in feeding a murderous spirit of hostility towards foreign nations, and in kindling the flame of discord among brethren at home, are now employed in promoting the exertions, and proclaiming the triumphs of Christian benevolence.

It is worthy of consideration, whether changes of this auspicious character may not be extended. Every one, who has examined the collections of speeches in the Reading books, commonly put into the hands of children at our academies and common schools, must have observed, that they contain many, which breathe unhallowed feelings ; a spirit of pride and revenge, of ambition and war ; a spirit wholly opposed to the gentleness

and humility of the Gospel. How incongruous is this with the temper of these times ! While the emperors of the earth are laying aside their laurels, and leagu- ing together to put an end to war, the children of Christian parents are taught to glow in unholy admiration of heroes and conquerors. While thousands are contributing to diffuse the precepts of the Gospel among the distant heathen, our own children are learning the max- ims and sentiments of heathen orators and moralists.

To remedy this evil, it has been thought advisable to publish a collection of speeches for the youth of our country, more in harmony with the spirit of the times, and adapted to enlist their feelings and energies in carrying forward the grand schemes of benevolence, which are now in successful operation throughout the church and world. Such has been the object of the Compiler of the follow- ing volume. His situation has given him

access to a great variety of materials ; and it is presumed, that, in point of genuine eloquence, many of the speeches in this volume, are not surpassed by any which this age has produced.

An abridgment of *Walker's Elements of Elocution*, a work which stands first in its kind in the estimation of the public, is, with obvious propriety, prefixed to this work.

As this is designed to be a reading book in common schools, as well as to furnish declamations for students in our colleges and academies, the speeches are divided into sections, and numbered, for the convenience both of instructors and scholars.

That the work may promote the cause of religion and humanity, is the sincere wish of

THE COMPILER.

Jan. 1, 1818.

ADVERTISEMENT TO THE SECOND EDITION.

THE favorable reception which the public have given to the first Edition of this work has induced the Compiler to revise it with care, to alter the arrangement of the pieces, and to give variety to the Selection by the addition of Poetry and Dialogues. The new matter has, of course, excluded the less interesting parts of the old volume. The abridgment of Walker's Elements of Elocution, in the introduction to the Volume, has been condensed, and rules for reading Poetry from the same author have been added. It is believed that the labor which has been spent upon this Edition will make the work more worthy of the patronage of the public.

July 27, 1818.

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ELEMENTS OF ELOCUTION,

ABRIDGED FROM WALKER.

THE grand aim of the reader, or speaker, should be to express the sense of a composition, so as to be understood, and, at the same time, give it all the force, beauty and variety, of which it is susceptible.

In order to attain this, it becomes necessary for the student to make himself acquainted with the doctrine of punctuation. Punctuation may be considered, first, with regard to the sense simply ; secondly, with regard, not only to the sense, but to variety and beauty, force and harmony. The former may be styled grammatical punctuation, the latter, rhetorical.

PRACTICAL SYSTEM OF GRAMMATICAL PUNCTUATION.

RULE 1.

A simple sentence, that is, a sentence having but one subject, or nominative, and one finite verb, admits of no pause ; as, " True politeness has its seat in the heart."

Excep. An adjunct, by which is meant an imperfect phrase, or part of a sentence, which makes no sense of itself, but serves to modify the meaning of the subject or verb, standing out of its natural order, may be followed by a comma, and sometimes also preceded by it; as, "But, even on that occasion, you ought not to rejoice." "In the moments of eager contention, every thing is magnified."

RULE 2.

In compound sentences, make as many distinctions by commas, as there are simple sentences contained in them; as, "My hopes, fears, joys, pains, all centre in you."

Obs. 1. When several adjuncts affect the subject of the verb; as, "A good, wise, learned man is an ornament," &c.; or when several adverbs, or adverbial circumstances affect the verb; as, "He behaved himself modestly, prudently, virtuously," it is to be understood, that there are actually so many simple sentences implied, as there are adjuncts, or adverbial circumstances.

Obs. 2. Many sentences, seemingly simple, are nevertheless of the compound kind. Such are those sentences, which contain what is called the ablative absolute; nouns, in apposition: also nouns independent, where an address is made.

Obs. 3. Some sentences *generally* supposed to be compound, are, in fact, simple; as, "The imagination and the judgment do not always agree." In this case the words, *the imagination*

and the judgment, form but one subject of a simple sentence.

EXCEPTIONS TO RULE 2.

1. When sentences are connected by the compound pronoun *what*, the comma is omitted; as, "This is what I wanted." "He does what he pleases," &c.

2. The comma is sometimes omitted in short comparative sentences; as, "What is sweeter than honey?"

3. When one sentence stands as the object of the verb of another sentence, the comma may be omitted; as, "I knew he was present."

4. When the relative pronoun is understood, as, "Improve well the advantages you possess."

5. Subjects, or adjuncts, united by a conjunction, omit the comma; as, "A man never becomes learned without studying constantly and methodically." "My hopes and fears, joys and sorrows, all centre in you."

RULE 3.

When a sentence can be divided into two or more members, which members are again divisible into members more simple, the former are to be separated by a semicolon.

Exam. "But as this passion for admiration, when it works according to reason, improves the beautiful part of

our species in every thing, that is laudable ; so nothing is more destructive to them, when it is governed by vanity and folly."

RULE 4.

When a sentence is so far perfectly finished, as not to be connected in construction with the following sentence, it is marked with a period ; as, "Quench not the spirit." "Fear God."

RULE 5.

When surprise, or wonder, is expressed, a note of admiration is to be used ; when a question is asked, a note of interrogation ; as, "How wonderful the change !" "Is this the man, who made the nations tremble ?"

PRACTICAL SYSTEM OF RHETORICAL PUNCTUATION.

COMPLEX sentences may be divided into two classes ; first, periods ; second, loose sentences.

1. A *period* is an assemblage of such words, or members, as do not form sense, independent on each other ; or, if they do, the former modify the latter, or inversely.

It is of two kinds ; the *direct* period, where the former words and members depend for sense on the latter.

Example. "As we cannot discern the shadow, moving along the dial-plate, so the advances we make in learning are only perceived by the distance gone over."

The *inverted* period, where the first part, though it forms sense without the latter, is nevertheless modified by it ; as, “ There are several arts, which all men are in some measure masters of, without being at the pains of learning them.”

2. A *loose sentence* has its first member forming sense, without being modified by the latter ; as, “ Persons of good taste expect to be pleased at the same time they are informed ; and think that the best sense always deserves the best language.” In which example, we find the latter member adding something to the former, but not modifying or altering it.

There are three principle pauses ; namely, the smaller pause, answering to the comma ; the greater pause, answering to the semicolon and colon ; and the greatest pause, answering to the period. The length of these pauses varies with the length of a sentence, or the length of its members.

RULE 1.

Every direct period consists of two principal constructive parts, between which parts, the greater pause must be inserted ; thus,

EXAMPLE. “ As we cannot discern the shadow moving along the dial-plate, so the advances we make in knowledge are only perceivable by the distance gone over.”

RULE 2.

Every inverted period consists of two principal constructive parts, between which parts, the greater pause must be inserted ; these parts divide at that point, where the latter part of the sentence begins to modify the former ; as,

Ex. "Every one that speaks and reasons is a grammarian, and a logician, though he may be utterly unacquainted with the rules of grammar, or logick, as delivered in books and systems."

RULE 3.

Every loose sentence must consist of a period, either direct or inverted, and an additional member which does not modify it ; and, consequently, this species of sentence requires a pause between the principal constructive parts of the period, and between the period and the additional member.

Ex. Persons of good taste expect to be pleased, at the same time they are informed ; and think that the best sense always deserves the best language.

Having thus given an idea of the principal pause in a sentence, it will be necessary to say something of the subordinate pauses, which may all be comprehended under what is called the *short pause*.

And here I would observe, that by the long pause, is not meant a pause of any determinate length, but the longest pause in the sentence. And it may pass for a good general rule, that the principal pause is longer, or shorter, according to the simplicity, or complexity of the sentence.

After a sentence is divided into its principal parts by the long pause, these parts, if complex, are again divisible into subordinate parts by a short pause ; and these, if necessary, are again divisible into more subordinate parts by a still shorter pause, till at last we arrive at those words, which admit no pause ; as the article and substantive ; the substantive and adjective

in their natural order, or, if unattended by adjuncts, in any order; and the prepositions and the words they govern. These words are not divisible except for the sake of emphasis.

Every other combination of words seems divisible, if occasion require. And here it may be observed that all the words of a sentence may be distinguished into those that modify, and those that are modified. The words that are modified, are the nominative and the verb it governs. Every other word may be said to be a modifier of these words.

The modifying words are also themselves modified by other words; and thus the whole sentence may be divided into superior and subordinate classes of words; each class being composed of words more united among themselves, than the several classes are with each other.

Ex. "The members of that society have suffered much from the intolerance of their persecutors"

The noun *members*, and the verb *have suffered*, with their several adjuncts, form the two principal classes of words in this sentence; and between these classes a pause is more readily admitted, than between any other words. If the latter class may be thought too long to be pronounced without a pause, we may more easily place one at *much*, than between any other words; because, though *have suffered* is modified by every one of the succeeding words, taken all together, yet it is more immediately modified

by *much*, as this portion is also modified by *from the intolerance of their persecutors*.

If another pause were necessary, it would be more easily admitted at *intolerance*, than between any other words, because that, together with the preceding words, is modified by the adjunct, *of their persecutors*.

In these observations, however, it must be carefully understood, that this multiplicity of shorter pauses is not recommended as necessary or proper, but only as possible, and to be admitted occasionally. To draw the line as much as possible between what is necessary and unnecessary, we shall endeavor to bring together such particular cases as demand the short pause, and those where it cannot be omitted without hurting either the sense or the delivery.

RULE 4.

When a nominative consists of more than one word, it is necessary to pause after it.

RULE 5.

Whatever member intervenes between the nominative case and the verb, or between the verb and the accusative case, is of the nature of a parenthesis, and must be separated from both by a short pause; as, "I, that speak in righteousness, am mighty to save." "A man of fine taste in writing will discern, after the same manner, beauties and imperfections, to which others are insensible."

RULE 6.

When two verbs come together, and the latter is in the infinitive mode, if any words come between, they must be separated from the latter verb by a pause; as, "It is impossible for a jealous man, to be thoroughly cured of his suspicions."

RULE 7.

If there are several subjects belonging in the same manner to one verb, or several verbs, belonging in the same manner to one subject, the subjects and verbs are still to be accounted equal in number; for every verb must have its subject, and every subject its verb; and every one of the subjects, or verbs, should have its point of distinction and a short pause; as, "Riches, pleasure, and health, become evils to those, who do not know how to use them."

RULE 8.

If there are several adjectives belonging in the same manner to one substantive, or several substantives belonging in the same manner to one adjective, the adjective and substantives are still to be accounted equal in number; for every substantive must have its adjective, and every adjective its substantive; and every adjective coming after its substantive, and every adjective coming before the substantive, except the last, must be separated by a short pause.

Ex. A polite, an active, and a supple behavior, is necessary to succeed in life.

RULE 9.

If there are several adverbs belonging in the same manner to one verb, or several verbs belonging in the same manner to one adverb, the verbs and adverbs are still to be accounted equal in number ; and if the adverbs come after the verb, they are each of them to be separated by a pause ; but if the adverbs come before the verb, a pause must separate each of them from the verb but the last.

Ex. To love, wisely, rationally, and prudently, is, in the opinion of lovers, not to love at all.

Wisely, rationally, and prudently to love, is, in the opinion of lovers, not to love at all.

RULE 10.

Words, put into the case absolute, must be separated from the rest by a short pause ; as, " If a man borrow aught of his neighbor, and it be hurt or die, the owner thereof not being with it, he shall surely make it good."

RULE 11.

Nouns in apposition have a short pause between them, either if both these nouns consist of many terms, or the latter only ; as, " Paul, the apostle of the Gentiles."

RULE 12.

Relative pronouns in the nominative require a short pause before them : as, " Saints, that taught, and led the way to heaven."

RULE 13.

When *that* is used as a casual conjunction, it ought always to be preceded by a short pause ; as, "Forgive me, that I thus wrong your patience."

RULE 14.

Prepositions and conjunctions are more united with the words they precede, than with those they follow ; and, consequently, if it be necessary to pause, they ought to be classed with the succeeding words ; as, "A violent passion, for universal admiration, produces the most ridiculous circumstances, in the general behaviour of women, of the most excellent understandings."

RULE 15.

Contrasted words, or parts in a sentence in opposition to each other, require a short pause after them ; as, "The pleasures of the imagination, taken in their full extent, are not so gross as those of sense, nor so refined as those of the understanding." After *gross* and *refined* ought to be a short pause.

PRACTICAL SYSTEM OF THE INFLEXIONS OF
THE VOICE.

By inflexion of the voice is to be understood that upward or downward slide, which the voice makes, when the pronunciation of a word is finishing ; and which may be called the rising and falling inflexion.

For example ; in pronouncing the following sentence :—Does Cæsar deserve fame or blame ? *fame* will have the rising, and *blame* the falling inflexion. This distinction will be still clearer, if the reader will let the word *fame* drawl off the tongue for some time before the sound finishes ; he will find it slide upwards, and end in a rising tone ; if he makes the same experiment on the word *blame*, he will find the sound slide downwards, and end in a falling tone.

Every pause, of whatever kind, must necessarily adopt one of these two inflexions, or continue in a monotone.

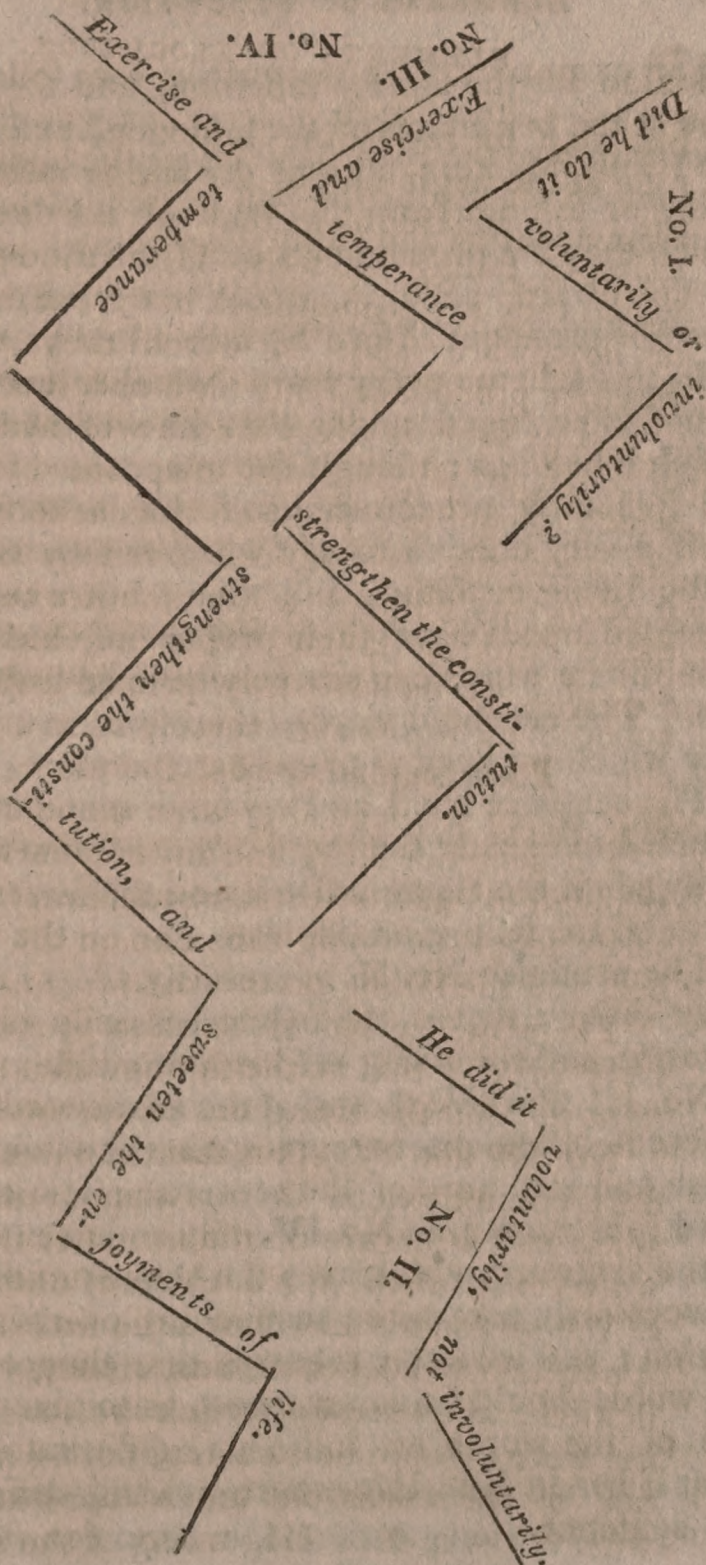
To give a clearer idea of these inflexions, we have inserted in the Plate, diagrams with the different examples.

Explanation of Plate.

No. 1. Did he do it voluntarily or involuntarily ?

In the pronunciation of these words, every syllable in the word *voluntarily* rises except the first, *vol* ; and every syllable in the word *involuntarily* falls but the first, *in*. A slow drawling pronunciation of these words will evidently show that this is the case. These different slides of the voice are named from the direction they take in the conclusion of a word, as that is the most apparent, especially if there are several syllables after the accented syllable, or if the word be but of one syllable, and terminate in a vowel or a liquid : for, in this case, the sound lasts some time after the word is articulated. Thus *voluntarily* may be said to have the rising, and *involuntarily* the falling inflexion ; and we must carefully guard against mistaking the low tone at the beginning of the rising

PLATE.



inflexion for the falling inflexion, and the high tone at the beginning of the falling inflexion, for the rising inflexion, as they are not denominated rising or falling from the high or low tone in which they are pronounced, but, from the upward or downward slide in which they terminate, whether pronounced in a high or a low key.

In this scheme every word, whether accented or not, is arranged under that line of sound to which it belongs: though the unaccented words are generally pronounced so feebly, as to render it often very difficult to say whether they belong to the rising or falling inflexion; but when the accented words have their proper inflexion, the subordinate words can scarcely be in an improper one. The accented words, therefore, are those only which we need at present attend to.

The sentence No. I. and any other sentence constructed in exactly the same manner, must necessarily adopt the rising inflexion on the first member, and the falling on the last.

The sentence No. II. necessarily adopts a contrary order; that is, the falling inflexion on *voluntarily*, and the rising on *involuntarily*.

No. III. and IV. shew that the same words take different inflexions in correspondence with the sense and structure of the sentence; for as the word *constitution*, in No. IV. only ends a member of the sentence, and leaves the sense unfinished, it necessarily adopts the suspending or rising inflexion; and harmony requires that the preceding words should be so arranged, as to give every one of the words an inflexion, different from what it has in No. III. where *constitution* ends the sentence.

But when we say a word is to have the rising inflexion, it is not meant that this word is to be pronounced in a higher tone than other words, but that the latter part of the word is to have a higher tone than the former part ; the same may be observed of the falling inflexion.

We now proceed to apply the doctrine of inflexion to that of punctuation.

But before any rules for applying the inflexions are laid down, we would remark that the falling inflexion is divisible into two kinds of very different and even opposite import. The falling inflexion without a fall of the voice, or, in other words, that inflexion of voice which consists of a downward slide, in a high and forcible tone, may either be applied to that part of a sentence where a portion of sense is formed, as at the word *unjustly*, in the following sentence : “ I know not whether he acted justly or unjustly ; but he acted contrary to law ; ” or to that part where no sense is formed, as at the word *temperance*, Plate No. IV. ; but when this downward slide is pronounced in a lower and less forcible tone than the preceding words, it indicates not only that the sense, but the sentence, is concluded.

The rising inflexion is denoted by the acute accent, thus (´).

The falling inflexion is denoted by the grave accent, thus (`).

COMPACT SENTENCE. DIRECT PERIOD.

RULE I.

Every direct period, so constructed as to have its two principal constructive parts connected by

correspondent conjunctions, requires the long pause with the rising inflexion at the end of the first principal constructive member.

Ex. As we cannot discern the shadow moving along the dial-plate, so the advances we make in knowledge are only perceivable by the distance gone over.

RULE 2.

Every direct period, consisting of two principal constructive parts, and having only the first part commence with a conjunction, requires the rising inflexion and long pause at the end of this part.

Ex. As in my speculations I have endeavoured to extinguish passion and préjudice, I am still desirous of doing some good in this particular.

RULE 3.

Direct periods, which commence with particles of the present and past tense, consist of two parts ; between which must be inserted the long pause and rising inflexion.

Ex. Having already shown how the fancy is affected by the works of nature, and afterwards considered in general both the works of nature and of art, how they mutually assist and complete each other, in forming such scenes and prospects as are most apt to delight the mind of the beholder ; I shall in this paper throw together some reflections on that particular art, which has a more immediate tendency than any other, to produce those primary pleasures of the imagination, which have hitherto been the subject of this discourse.

INVERTED PERIOD.

RULE.

Every period, where the first part forms perfect sense by itself, but is modified or determined

in its signification by the latter, has the rising inflexion and long pause between these parts as in the direct period.

Ex. Gratian very often recommends the fine taste, as the utmost perfection of an accomplished man.

LOOSE SENTENCE.

RULE.

Every member of a sentence forming consistent sense, and followed by two other members which do not modify or restrain its signification, admits of the falling inflexion.

Ex. For this reason, there is nothing more enlivens a prospect than rivers, jetteaus, and falls of water, where the scene is perpetually shifting and entertaining the sight every moment with something that is new.

ANTITHETICK MEMBER.

When sentences have two parts corresponding with each other, so as to form an antithesis, the first part must always terminate with the rising inflexion.

Ex. I imagined that I was admitted into a long spacious gallery, which had one side covered with pieces, of all the famous painters who are now living; and the other with the greatest masters who are dead.

The pleasures of the imagination are not so gross as those of sense, nor so refined as those of the understanding.

PENULTIMATE MEMBER.

As the last member must almost always be terminated by the falling inflexion at the period, a falling inflexion, immediately preceding it, in the penultimate member, would be too sudden a

repetition of nearly similar sounds ; hence arises the propriety of the following

RULE.

Every member of a sentence, immediately preceding the last, requires the rising inflexion.

Ex. The florist, the planter, the gardener, the husbandman, when they are accomplishments to the man of fortune, are great reliefs to a country life, and many ways useful to those who are possessed of them.

Exception. Emphasis, which controls every other rule in reading, forms an exception to this ; which is, that where an emphatick word is in the first member of a sentence, and the last has no emphatical word, this penultimate member then terminates with the falling inflexion.

Ex. I must therefore desire the reader to remember, that by the pleasures of the imagination, I meant only such pleasures as arise originally from sight ; and that I divide these pleasures into two kinds.

SERIES.

Variety is necessary in the delivery of almost every separate member of a sentence, and much more so in a series of members.

Nothing, however, can be more various than the pronunciation of a series ; almost every different number of particulars requires a different method of varying them : and even those of precisely the same number of particulars admit of a different mode of pronunciation, as the series is either commencing or concluding, simple or compound ; single or double, or treble, &c.

RULE 5.

When four members of a sentence, consisting of single words, succeed each other in a commencing series, and are the only series in the sentence, they may be divided into two equal portions : the first member of the first portion must be pronounced with the rising, and the second with the falling inflexion, as in Rule 2 ; and the two members of the last portion exactly the reverse, that is, according to Rule 1.

Ex. *Métals, minerals, plants, and météors*, contain a thousand curious properties, which are as engaging to the fancy as to the reason.

RULE 6.

When four members of a sentence, consisting of single words, succeed each other in a concluding series, a pause may, as in the former rule, divide them into two equal portions ; but they are to be pronounced with exactly contrary inflexions ; that is, the two first must be pronounced according to Rule 1, and the two last according to Rule 2.

Ex. There is something very engaging to the fancy as well as to our reason, in the treatise of *métals, minerals, plants, and météors*.

These rules might be carried to a much greater length ; but too nice an attention to them, in a long series, might not only be very difficult, but give an air of stiffness to the pronunciation, which would not be compensated by the propriety. It may be necessary, however, to observe, that in a long enumeration of particulars, it would

not be improper to divide them into portions of three ; and if we are not reading extempore, as it may be called, this division of a series into portions of three ought to commence from the end of the series ; that if it is a commencing, we may pronounce the last portion as in Rule 3 ; and if it is a concluding series, we may pronounce the last portion according to the observation annexed to Rule 4.

COMPOUND SERIES. GENERAL RULE.

Where the compound series commences, the falling inflexion takes place on every member but the last ; and when the series concludes, it may take place on every member except the last but one. It must be carefully noted, likewise, that the second member ought to be pronounced a little higher, and more forcibly than the first, the third than the second, and so on ; for which purpose, if the members are numerous, it is evidently necessary to pronounce the first member in so low a tone as to admit of rising gradually on the same inflexion to the last.

EXAMPLE OF A COMMENCING COMPOUND SERIES OF SIX MEMBERS.

I would fain ask one of those bigoted infidels, supposing all the great points of atheism, as the casual or eternal formation of the world, the materiality of a thinking substance, the mortality of the soul, the fortuitous organization of the body, the motions and gravitation of matter, with the like particulars, were laid together, and formed into a kind of creed, according to the opinions of the most celebrated átheists : I say, supposing such a creed as this were formed, and imposed upon any one people in the world, whether it would not require an infinitely greater

measure of faith than any set of articles which they so violently oppose.

EXAMPLE OF THE CONCLUDING COMPOUND SERIES.

For if we interpret the Spectator's words in their literal meaning, we must suppose that women of the first quality used to pass away whole mornings at a puppet-show : that they attested their principles by patches : that an audience would sit out an evening to hear a dramatick performance, written in a language which they did not understand : that chairs and flower-pots were introduced as actors on the British stage : that a promiscuous assembly of men and women were allowed to meet at midnight in masks within the verge of the court, with many improbabilities of the like nature.

SERIES OF SERIESES. PRELIMINARY OBSERVATION.

When the members of a series, either from their similitude or contrariety to each other, fall into pairs or triplets ; these pairs or triplets, considered as whole members, are pronounced according to the rules respecting those members of a series that consist of more than a single word ; but the parts of which these members are composed, if consisting of single words, are pronounced according to those rules which relate to those members that consist of single words, as far as their subordination to the whole series of members will permit.

Ex. For I am persuaded, that neither death, nor life : nor angels, nor principalities, nor powers : nor things present, nor things to come : nor height, nor depth : nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Upon the first view of this passage, we find it naturally falls into certain distinct portions of sim-

ilar or opposite words. These portions seem to be five in number ; the first containing two members, *death, life* ; the second containing three members, *angels, principalities, powers* ; the third two, *things present, things to come* ; the fourth two, *height, depth* ; the fifth one, *any other creature* : these members, if pronounced at random, and without relation to that order in which they are placed by the sacred writer, lose half their beauty and effect ; but if each member is pronounced with an inflexion of voice that corresponds to its situation in the sentence, the whole series becomes the most striking and beautiful climax imaginable.

From the examples which have been adduced, we have seen in how many instances the force, variety and harmony of a sentence have been improved by a proper use of the falling inflexion. The series in particular is indebted to this inflexion for its greatest force and beauty. But it is necessary to observe, that this inflexion is not equally adapted to the pronunciation of every series : where force, precision, or distinction is necessary, this inflexion very happily expresses the sense of the sentence, and forms an agreeable climax of sound to the ear ; but where the sense of the sentence does not require this force, precision, or distinction, (and it seldom does require it,) where the sentence commences with a conditional suppositive conjunction, or where the language is plaintive and poetical, the falling inflexion seems less suitable than the rising.

Ex. When the gay and smiling aspect of things has begun to leave the passages to a man's heart thus thoughtlessly unguarded ; when kind and caressing looks of every

object without, that can flatter his senses, has conspired with the enemy within, to betray him and put him off his defence : when musick likewise hath lent her aid, and tried her power upon the passions ; when the voice of singing men, and the voice of singing women, with the sound of the viol and the lute, have broke in upon his soul, and in some tender notes have touched the secret springs of rapture,—that moment let us dissect and look into his heart :—see how vain, how weak, how empty a thing it is !

THE FINAL PAUSE OR PERIOD.

The tone, with which we conclude a sentence, must be distinguished as much as possible from that member of a sentence, which contains perfect sense, and is not necessarily connected with what follows. Such a member requires the falling inflexion, but in a higher tone than the preceding words ; as if we had finished only a part of what we had to say, while the period requires the falling inflexion in a lower tone as if we had nothing more to add.

But this final tone does not only lower the last word ; it has the same influence on those which more immediately precede the last ; so that the cadence is prepared by a gradual fall upon the concluding words ; every word in the latter part of a sentence sliding gently lower till the voice drops upon the last.

Ex. As the word taste arises very often in conversation, I shall endeavour to give some account of it, and to lay down rules how we may know whether we are possessed of it, and how we may acquire that fine taste in writing which is so much talked of among the polite world.

We find perfect sense formed at the words *account of it*, and *possessed of it* ; but as they do not conclude the sentence, these words, if they

adopt the falling inflexion, must be pronounced in a higher tone than the rest; while in the last member, not only the word *world* is pronounced lower than the rest, but the whole member falls gradually into the cadence, *which is so much talked of among the polite world*. And here it will be absolutely necessary to observe, that though the period generally requires the falling inflexion, every period does not necessarily adopt this inflexion in the same tone of voice; if sentences are intimately connected in sense, though the grammatical structure of each may be independent on the other, they may not improperly be considered as so many small sentences making one large one, and thus requiring a pronunciation correspondent to their logical dependence on each other: hence it may be laid down as a general rule, that a series of periods in regular succession are to be pronounced as every other series: that is, if they follow each other regularly as parts of the same observation, they are to be pronounced as parts, and not as wholes.

Ex. Thus, although the whole of life is allowed by every one to be short, the several divisions of it appear long and tedious. We are for lengthening our span in general, but would fain contract the parts of which it is composed. The usurer would be very well satisfied to have all the time annihilated, that lies between the present moment and next quarter-day. The politician would be contented to lose three years in his life, could he place things in the posture, which he fancies they will stand in, after such a revolution of time. The lover would be glad to strike out of his existence all the moments that are to pass away before the happy meeting. Thus as fast as our time runs, we should be very glad in most part of our lives, that it ran much faster than it does.

Though here are no less than six periods in this passage, and every one of them requires the falling inflexion, yet every one of them ought to be pronounced in a somewhat different pitch of voice from the other ; and for this purpose they may be considered as a concluding series of compound members ; the last period of which must conclude with a lower tone of voice than the preceding, that there may be a gradation.

Obser. When a sentence concludes an antithesis, the first branch of which requires the strong emphasis, and therefore demands the falling inflexion ; the second branch requires the weak emphasis, and rising inflexion, although at the end of a sentence.

Ex. If we have no regard for our òwn character, we ought to have some regard for the character of óthers.

If content cannot remòve the disquietudes of mankind, it will at least alléviatè them.

I would have your papers consist also of all things which may be necessary or useful to any part of society ; and the meehànic arts should have their place as well as the liberal.

INTERROGATION.

All questions may be divided into two classes. First ; such as are formed by the interrogative pronouns or adverbs ; second, such are formed by an inversion of the common arrangement of the words. The first require at the end the falling inflexion ; the second, with some few exceptions, the rising.

Except. 1. When interrogative sentences, connected by the disjunctive *or*, succeed each other, the first ends with the rising, and the rest with the falling inflexion.

Ex. Shall we in your person crown the author of the publick calamities, or shall we destroy him ?

Is the goodness, or wisdom of the divine Being, more manifested in this his proceeding ?

But should these credulous infidels after all be in the right, and this pretended revelation be all a fable, from believing it what harm could ensue ? Would it render princes more tyrannical, or subjects more ungovernable ?—The rich more insolent, or the poor more disorderly ?—Would it make worse parents or children ; husbands or wives ; masters or servants : friends or neighbours : or would it not make men more virtuous, and, consequently, more happy in every situation ?

Excep. 2. Interrogative sentences without interrogative words, when consisting of a variety of members necessarily depending on each other for sense, admit of every tone, pause, and inflexion of voice, common to other sentences, provided the last member, on which the whole question depends, has that peculiar elevation and inflexion of voice which distinguishes this species of interrogation.

Ex. But can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries ?

In reading this passage we shall find, that placing the falling inflexion without dropping the voice on the words *improvements* and *Creator*, will not only prevent the monotony which is apt to arise from too long a suspension of the voice, but enforce the sense by enumerating, as it were, the several particulars of which the question consists.

Observation 1. When questions are succeeded by answers, it will be necessary to raise the voice in the rising inflexion on the question, and after a considerable pause to pronounce the answer in a lower tone of voice, that they may be the better distinguished from each other.

Ex. My departure is objected to me, which charge I cannot answer without commending myself. For what must I say ? That I fled from a consciousness of guilt ? But what is charged upon me as a crime, was so far from being a fault, that it is the most glorious action since the memory of man. That I feared being called to an account by the people ? That was never talked of ; and if it had been done, I should have come off with double honour. That I wanted the support of good and honest men. That is false. That I was afraid of death ? That is calumny. I must, therefore, say what I would not, unless compelled to it, that I withdrew to preserve the city.

Obs. 2. As questions of this kind, which demand the rising inflexion at the end, especially when they are drawn out to any length, are apt to carry the voice into a higher key than is either suitable or pleasant, too much care cannot be taken to keep the voice down, when we are pronouncing the former parts of a long question, and the commencing questions of a long succession of questions ; for as the characteristick pronunciation of these questions is, to end with the rising inflexion, provided we do but terminate with this, the voice may creep on in a low and almost sameness of tone till the end ; and then if the voice is not agreeable in a high key, which is the case with the generality of voices, the last word of the whole may be pronounced with the rising inflexion, in nearly the same low key in which the voice commences.

EXCLAMATION.

The note of exclamation is appropriated by grammarians to indicate, that some passion or emotion is contained in the words to which it is annexed. The inflexions it requires are exactly the same as the rest of the points ; that is, if the exclamation point is placed after a member that would have the rising inflexion in another sentence, it ought to have the rising in this ; if after a member that would have the falling inflexion, the exclamation ought to have the falling inflexion likewise.

PARENTHESIS.

RULE.

A parenthesis must be pronounced in a lower tone of voice, and conclude with the same pause and inflexion which terminate the member that immediately precedes it.

Ex. Notwithstanding all this care of Cicero, history informs us, that Marcus proved a mere blockhead ; and that nature (who it seems was even with the son for her prodigality to the father) rendered him incapable of improving, by all the rules of eloquence, and the precepts of philosophy, his own endeavours, and the most refined conversation in Athens.

Obser. The parenthesis, terminating with an emphatical word, which requires the falling inflexion, sometimes forms an exception to this rule.

Ex. Care must be taken that it be not (as was often done by our ancestors through the smallness of the treasury and continuance of the wars) necessary to raise taxes : and in order to prevent this, provision should be made against it long beforehand : but if the necessity of this service should happen to any state (which I had rather suppose of another than our own, nor am I now discoursing

of our own, but of every state in general) methods must be used to convince all persons (if they would be secure) that they ought to submit to necessity.

ACCENT.

RULE. When two words, which are opposed to each other in sense, have a sameness in part of their formation, emphasis frequently requires a transposition of the accent.

Ex. Neither justice nor injustice have any thing to do with the present question.

In this species of composition, plausibility is much more essential than probability.

EMPHASIS.

Emphasis may be divided into two kinds, emphasis of force, and emphasis of sense.

Emphasis of force is that stress of voice we lay on almost every significant word. It is variable, according to the conception and taste of the speaker, and cannot be reduced to any certain rule.

Emphasis of sense is that stress we lay on one or two particular words, which distinguishes them from all the rest in the sentence. This is determined by the sense of the author, and is always fixed and invariable. To this kind of emphasis, we wish to have the attention of the reader principally directed.

The principal circumstance that distinguishes emphatical words from others, seems to be a *meaning which points out, or distinguishes, something as distinct or opposite to some other thing*. When this opposition is expressed in words, it forms an antithesis, the opposite parts of which are always emphatical. Thus in the following couplet from Pope :

'Tis hard to say, if greater want of skill
Appear in writing or in judging ill.

The words *writing* and *judging* are opposed to each other, and are therefore the emphatical words : where we may likewise observe, that the disjunctive *or*, by which the antithesis is connected means, one of the things exclusively of the other.

Wherever the contrariety or opposition is expressed, we are at no loss for the emphatical words ; the greatest difficulty in reading, lies in a discovery of those words which are in opposition to something not expressed, but understood ; and the best method to find the emphasis in these sentences, is to take the word we suppose to be emphatical, and try whether it will admit of those words being supplied which an emphasis on it would suggest : Let us take an example.

A man of a polite imagination is let into a great many pleasures that the vulgar are not capable of receiving : he can converse with a picture, and find an agreeable companion in a statue.

We shall find but few readers lay any considerable stress upon the word *picture*, in this sentence ; but we shall find a stress upon this word a considerable embellishment to the thought ; for it hints to the mind that *a polite imagination does not only find pleasure in conversing with those objects which give pleasure to all, but with those which give pleasure to such only as can converse with them* ; here then the emphasis on the word *picture*, is not only an advantage to the thought, but in some measure necessary to it.

But if emphasis does not improve, it always vitiates the sense ; and, therefore, should be always avoided where the use of it is not evident.

From these observations, the following definition of emphasis seems naturally to arise: *Emphasis*, when applied to particular words, is *that stress we lay on words which are in contradistinction to other words either expressed or understood*. And hence will follow this general rule: *Wherever there is contradistinction in the sense of the words, there ought to be emphasis in the pronunciation of them*; the converse of this being equally true, *Wherever we place emphasis, we suggest the idea of contradistinction*.

THEORY OF EMPHATICK INFLEXION.

It will now be necessary to show that every emphatick word, properly so called, is as much distinguished by the inflexion it adopts, as by the force with which it is pronounced.

Emphasis is divisible into two kinds, namely, into that where the antithesis is expressed, and that where it is only implied; or, in other words, into that emphasis where there are two or more emphatick words corresponding to each other; and that where the emphatick word relates to some other word, not expressed but understood; an instance of the first is this:

When a Persian soldier was reviling Alexander the Great his officer reprimanded him by saying, Sir, you were paid to fight against Alexander, and not to rail at him.

Here we find *fight* and *rail* are the two emphatick words which correspond to each other, and that the positive member, which affirms something, adopts the falling inflexion on *fight*, and the negative member, which excludes something, has the rising inflexion on *rail*.

An instance of the latter kind of emphasis is this :

By the faculty of a lively and picturesque imagination, a man in a dungeon is capable of entertaining himself with scenes and landscapes, more beautiful than any that can be found in the whole compass of nature.

Here we find the word *dungeon* emphatical, but it has not any correspondent word as in the other sentence. If we pronounce this emphatick word with the falling inflexion, the correspondent words which belong to this emphasis may be imagined to be nearly these, *not merely absent from beautiful scenes* ; which, if added to the word *dungeon*, we should find perfectly agreeable to the sense suggested by the emphasis on that word ; if we draw out this latter sentence at length, we shall find it consist of the same positive and negative parts as the former, and that the positive part assumes the falling, and the negative the rising inflexion in both.

Ex. When a Persian soldier was reviling Alexander the Great, his officer reprimanded him by saying, Sir, you were paid to *fight* against Alexander, and not to *raïl* at him.

By the faculty of a lively and picturesque imagination, a man in a *dùngeon*, and not merely *ábsent* from beautiful scenes, is capable of entertaining himself with scenes and landscapes, more beautiful than any that can be found in the whole compass of nature.

Here then we are advanced one step towards a knowledge of what inflexion of voice we ought to use on one kind of emphasis ; *for whenever the emphatick word points out a particular sense in exclusion of some other sense, this emphatical word adopts the falling inflexion* : the word *fight*, therefore, in the first, and *dungeon* in the last example, must necessarily be pronounced with the falling inflexion, as they tacitly exclude *raïl*, and

mere absence from beautiful scenes, which are in contradistinction to them.

Having thus discovered the specifick import of one emphatick inflexion, it will not be very difficult to trace out the other : for as the import of these two inflexions may be presumed to be different, we may, by analogy, be led to conclude, that as the emphatick word which excludes something in contradistinction to it, demands the falling inflexion, *the emphasis with the rising inflexion is to be placed on those words, which, though in contradistinction to something else do not absolutely exclude its existence.* Let us try this by an example. Lothario, in the Fair Penitent, expressing his contempt for the opposition of Horatio, says,

By the joys
Which yet my soul has uncontroll'd pursu'd ;
I would not turn aside from my least pleasure,
Though all *thy* force were arm'd to bar my way.

The word *thy*, in this passage, has the emphasis with the rising inflexion ; which intimates, that however Lothario might be restrained by the force of others, Horatio's force, at least, was too insignificant to control him : and as a farther proof that this is the sense suggested by the rising inflexion on the word *thy*, if we do but alter the inflexion upon this word, by giving it the emphasis with the falling inflexion, we shall find, that instead of contempt and sneer, a compliment will be paid to Horatio ; for it would imply as much as if Lothario had said, *I would not turn aside from my least pleasure, not only though common force, but even though thy force great as it is,*

were armed to bar my way : and that this cannot be the sense of the passage, is evident.

Here then we seem arrived at the true principle of distinction in emphasis. *All emphasis has an antithesis either expressed or understood ; if the emphasis excludes the antithesis, the emphatick word has the falling inflexion ; if the emphasis does not exclude the antithesis, the emphatick word has the rising inflexion.* The grand distinction, therefore, between the two emphatick inflexions is this ; *the falling inflexion affirms something in the emphasis, and denies what is opposed to it in the antithesis, while the emphasis with the rising inflexion affirms something in the emphasis without denying what is opposed to it in the antithesis : the former, therefore, from its affirming and denying absolutely, may be called the strong emphasis ; and the latter, from its affirming only and not denying, may be called the weak emphasis.*

PRACTICAL SYSTEM OF EMPHASIS.

Hitherto we have treated chiefly of that emphasis, which may be called single ; that is, either where the two emphatick words in antithesis with each other are expressed ; or where but one of them is expressed, and the antithesis to it is implied or understood. But besides these, there are instances where two emphatick words are opposed to two others, and sometimes where three emphatick words are opposed to three others in the same sentence. Let us take a view of each of these different kinds of emphasis in its order :

1. { Exercise and temperance strengthen even an *in-*
different constitution.

2. { You were paid to *fight* against Alexander, and
not to *raïl* at him.
3. { The pleasures of the imagination are not so *gròss*
as those of *sênse*, nor so *refined* as those of the
understànding.
4. { *Hè* raised a *mòrtal* to the *skies*.
Shè drew an *àngel* *dòwn*.

In the first example, we find the emphatick word *indifferent* suggest an antithesis not expressed, namely, *not a good constitution*; this may be called the *single emphasis implied*.

In the second example, the words *fight* and *raïl* are in antithesis with each other, and do not suggest any other antithetick objects; and this may be called the *single emphasis expressed*.

In the next example, the emphatick words *gross* and *refined* are opposed to each other, and contrasted with *sense* and *understanding*; and this mutual correspondence and opposition of four parts to each other may not improperly be termed the *double emphasis*.

When three antithetick objects are opposed to three, as in No. 4, we may call the assemblage the *treble emphasis*.

SINGLE EMPHASIS.

RULE.

Whenever a sentence is composed of a positive and negative part, if this positive and negative imports that something is affirmed of one of the things which is denied of the other, the positive must have the falling and the negative the rising inflexion.

Double and treble emphasis are most frequently regulated by the harmony of a sentence.

EXAMPLE OF THE DOUBLE EMPHASIS.

The pleasures of the imagination, taken in their full extent, are not so *gross* as those of *sense*, nor so *refined* as those of the *understanding*.

In this example, the ear perceives the necessity of adopting the rising inflexion on the word *sense* ; and, for the sake of variety, lays the falling inflexion on *gross* ; and, by the same anticipation, perceiving the period must have the falling inflexion on *imagination*, adopts the rising inflexion on *refined* ; by these means, the greatest variety is obtained, and the sense inviolably preserved.

EXAMPLE OF TREBLE EMPHASIS.

Shé in her *girls* again is *cóurted* ;
I go a *wóóing* with my *bóys* :

Every emphatical word adopts that inflexion which the harmony of the verse would necessarily require, if there were not an emphatical word in the whole couplet.

RULES FOR READING VERSE.

General Observations.

1. Wherever a sentence, or member of a sentence, would necessarily require the falling inflexion in prose, it ought always to have the same inflexion in poetry.

Ex. The dawn is overcast, the morning low'rs,
 And heavily in clouds brings on the day

The great, the important day,
Big with the fate of Cato and of Rome.

The word *Rome* should have the falling inflexion: On the contrary, if the word *Rome* has the rising inflexion, the whole will have a disagreeable whining tone.

2. Wherever, in prose, the member or sentence would necessarily require the rising inflexion, this inflexion must necessarily be adopted in verse.

RULE 1.

As the exact tone of the passion, or emotion, which verse excites, is not at first easy to hit, it will be proper always to begin a poem in a simple and almost prosaick style, and so proceed till we are warmed with the subject, and feel the emotion we wish to express.

RULE 2.

In verse every syllable is to have the same accent and every word the same emphasis, as in prose.

Ex. Their praise is still the style is excellent :
The sense they humbly take upon content.

A stress upon the last syllable of the word *excellent* must be avoided.

Exception. When the ear would be disgusted with the harshness of the verse, if the right accent were preserved. Thus :

The swiftness of those circles átttribute,
Though numberless, to his Omnipotence.

The first syllable of *attribute* should be accented.

RULE 3.

The vowel *e*, which is often cut off by an apostrophe in the word *the*, and in syllables before *r*, as *dang'rous*, *gen'rous*, &c. ought to be preserved in the pronunciation, because the syllable it forms is so short as to admit of being sounded with the preceding syllable, so as not to increase the number of syllables to the ear, or at all hurt the harmony.

RULE 4.

Almost every verse admits of a pause in or near the middle of the line, which is called the *cæsura*; this must be carefully observed in reading verse, or much of the distinctness, and almost all the harmony will be lost.

Ex. Nature to all things fix'd the limits fit,
 And wisely curb'd proud man's pretending wit;
 As on the land, while here the ocean gains,
 In other parts it leaves wide sandy plains;
 Thus in the soul, while memory prevails,
 The solid pow'r of understanding fails;
 Where beams of warm imagination play
 The memory's soft figures melt away.

These lines have seldom any points inserted in the middle, even by the most scrupulous punctuists; and yet nothing can be more palpable to the ear, than that a pause in the first at *things*, in the second at *curb'd*, in the third at *land*, in the fourth at *parts*, and in the fifth at *soul*, is absolutely necessary to the harmony of these lines; and that the sixth, by admitting no pause but at *understanding*, and the seventh none but at *imagination*, border very nearly upon prose.

RULE 5.

At the end of every line in poetry there must be a pause proportioned to the intimate or remote connexion subsisting between the two lines.

RULE 6.

In order to form a cadence in a period in rhyming verse, we must adopt the falling inflexion with considerable force, in the cæsura of the last line but one.

Ex. One science only will one genius fit,
 So vast is art, so narrow human wit ;
 Not only bounded to peculiar arts,
 But oft in those confined to single parts ;
 Like kings we lose the conquests gain'd before,
 By vain ambition still to make them more ;
 Each might his sev'ral province || well command,
 Would all but stoop to what they understand.

In repeating these lines, we shall find it necessary to form the cadence, by giving the falling inflexion with a little more force than common to the word *province*.

RULE 7.

A simile in poetry ought always to be read in a lower tone of voice than that part of the passage which precedes it.

Ex. 'Twas then great Marlborough's mighty soul was
 prov'd,
 That in the shock of charging hosts unmov'd,
 Amidst confusion, horror, and despair,
 Examin'd all the dreadful scenes of war.
 In peaceful thought the field of death survey'd,
 To fainting squadrons sent the timely aid ;
 Inspir'd repuls'd battalions to engage,
 And taught the doubtful battle where to rage.

So when an angel, by divine command
 With rising tempests shakes a guilty land,
 (Such as of late o'er pale Britannia past,)
 Calm and serene he drives the furious blast;
 And, pleas'd th' Almighty's orders to perform,
 Rides on the whirlwind, and directs the storm.

RULE 8.

Where there is no pause in the sense at the end of the verse, the last word must have exactly the same inflexion it would have in prose.

Ex. O'er their heads a crystal firmament,
 Where on a sapphire throne, inlaid with pure
 Amber, and colours of the show'ry arch.

In this example, the word *pure* must have the falling inflexion, whether we make any pause at it or not, as this is the inflexion the word would have, if the sentence were pronounced prosaically. For the same reason the words *retired* and *went*, in the following example, must be pronounced with the rising inflexion.

At his command th' uprooted hills retir'd
 Each to his place; they heard his voice and went
 Obsequious; heav'n his wonted face renew'd,
 And with fresh flow'rets hill and valley smil'd.

RULE 9.

Sublime, grand, and magnificent description in poetry, frequently requires a lower tone of voice, and a sameness nearly approaching to a monotone, to give it variety.

Ex. Hence! loath'd Melancholy,
 Of Cerberus and blackest Midnight born,
 In Stygian cave forlorn,
 'Mongst horrid shapes and shrieks, and sights unholy
 Find out some uncouth cell,

Where brooding darkness spreads his jealous wings,
And the night raven sings ;

Thēre, under ēbon shādes and lōw-brow'd rōcks,
As ragged as thy locks,

In dark Cimmerian desert ever dwell.

In repeating this passage, we shall find the darkness and horror of the cell wonderfully augmented, by pronouncing the eighth line,

“ There, under ebon shades, and low-brow'd rocks,”
in a low monotone.

ADDITIONAL RULES RESPECTING ELOCUTION.

1. Let your articulation be distinct and deliberate.
2. Let your pronunciation be bold and forcible.
3. Acquire a compass and variety in the height of your voice.
4. Pronounce your words with propriety and elegance.
5. Pronounce every word consisting of more than one syllable with its proper accent.
6. In every sentence distinguish the more significant words, by a natural, forcible, and varied emphasis.
7. Acquire a just variety of pause and cadence.
8. Accompany the emotions and passions which your words express, by correspondent tones, looks and gestures.

In the application of these rules to practice, in order to acquire a just and graceful elocution, it will be necessary to go through a regular course of exercises ; beginning with such as are most easy, and proceeding by slow steps to such as are most difficult. In the choice of these, the practitioner should pay particular attention to his pre-

vailing defects, whether they regard articulation, command of voice, emphasis or cadence : and he should content himself with reading and speaking with an immediate view to the correcting of his fundamental faults, before he aims at any thing higher. This may be irksome and disagreeable ; it may require much patience and resolution ; but it is the only way to succeed ; for if a man cannot read simple sentences, or plain narrative, or didactic pieces, with distinct articulation, just emphasis, and proper tones, how can he expect to do justice to the sublime descriptions of poetry, or the animated language of the passions ?

In performing these exercises, the learner should daily read aloud by himself, and as often as he has an opportunity, under the direction of an instructor or friend. He should also frequently recite compositions *memoriter*. This method has several advantages : it obliges the speaker to dwell upon the ideas which he is to express, and hereby enables him to discern their particular meaning and force, and gives him a previous knowledge of the several inflexions, emphasis, and tones which the words require. And by taking his eyes from the book, it in part relieves him from the influence of the schoolboy habit of reading in a different key and tone from that of conversation ; and gives him greater liberty to attempt the expression of the countenance and gesture.

It were much to be wished, that all public speakers would deliver their thoughts and sentiments, either from memory or immediate conception : for, besides that there is an artificial uniformity which almost always distinguishes read-

ing from speaking, the fixed posture, and the bending of the head, which reading requires, are inconsistent with the freedom, ease, and variety of just elocution. But if this is too much to be expected, especially from preachers, who have so much to compose, and are so often called upon to speak in public; it is, however, extremely desirable, that they should make themselves so well acquainted with their discourse as to be able with a single glance of the eye, to take in several clauses, or the whole of a sentence.

THE
CHRISTIAN ORATOR.

Bible Society Speeches.

EXTRACTS FROM A SPEECH OF REV.
W. DEALTRY.

Delivered before the British and Foreign Bible Society,
at their annual Meeting in 1813.

1. IN contemplating the labours of this Institution, the noblest, in my opinion, that ever presented itself to the admiration of any age or country, I would endeavour to forget that any difference of feeling has existed on the subject.

2. Every man who wishes to ascertain the character of the British and Foreign Bible Society, knows where to find it. He will seek it in the hearts and dwellings of the poor. He will look for it among the thousands of our countrymen, who have received its bounty, and are praying for its success.

3. He will visit the banks of the Neva and the Ganges: he will carry his mind both to the Eastern and the Western world: and if the outgoings of the morning and the evening should be heard to unite in praise, he will turn to this messenger of Heaven, and bless the Power that sent her from our shores.

4. He will lift up his eyes, and look forward to the nations which are yet to come : he will there behold this great river of munificence rolling its majestic tide among the habitations of future days, and distributing in many channels its salutary streams.

5. As a patriot, he will probably recollect with pleasure that the source of this mighty flood is in the bosom of his native land ; that, great as this empire is in commerce and the arts, it is not less distinguished by that heaven-descended charity, which, while it walks upon the earth, has its head in the skies : which looks upon man, not as a creature of political expediency, a thing to be tutored and instructed just so far as may suit the sordid schemes of a degrading policy ; but as a being, endowed with an immortal spirit, the breath of an eternal nature ; as capable of rising to the inheritance of the saints in light, and of dwelling forever in the unveiled and unclouded presence of ineffable Perfection.

6. I believe, Sir, that the knowledge of God will one day be universal ; and it is to accelerate that period, that I have attached myself to this sacred cause. Our wish is to do good upon the largest scale : to clear away the wreck of many generations : to heal the wounds that have been bleeding for nearly 6000 years ; to raise to the dignity of his condition every creature that bears the name of man.

EXTRACTS FROM A SPEECH OF JAMES STEPHEN, ESQ. M. P.

Delivered at the formation of the Bloomsbury and South Pancras Auxiliary Bible Society in England, Feb. 1813.

1. THE Bible Society has a design vast and comprehensive as any that can fill the mind of man ; to convey the word of God to every climate, to every region of the habitable globe, and to translate it into every language of mankind ; to renew in a manner the miracle of Pentecost, by enabling the inhabitants of every nation of the earth to say with amazement, " We do every one hear in our own tongues the wonderful works of God."

2. But if there be not so much of grandeur in our limited object, there is within its range as much utility.

3. And here, sir, permit me to notice one of the many blessings conferred on our poor countrymen by the possession of the Bible, when they have the power and inclination to read it. The poor man finds in those treasures of wisdom and knowledge which it contains, maxims to guide his judgment, and regulate his conduct even in the affairs of the present life : his conceptions are enlarged ; his reasoning powers are exercised ; his taste is raised far beyond the ordinary standard of uneducated minds, by familiarity with those beauties of composition with which the sacred volume abounds. In short, he becomes a being of a superior intellectual order to that to which he belonged before he was a reader of the Scriptures.

4. But these are advantages of small account, when compared with the temporal comforts and

benefits which the Bible confers on our poor neighbours in the various distresses to which they are subject. Let us select a single instance.

5. Let us suppose the common case of a poor widow just deprived by death of that husband, the beloved companion of her youth, by whose manual labour she and her children were supported. Instead of being soothed and consoled, as the opulent usually are in such sorrows, by all those means which the sympathy of friendship may devise, by change of scene, and by various other expedients, to divert her attention from her loss till the shock is broken, she is left to feel at once all the bitterness of her altered situation.

6. Her maternal feelings are assailed by the present sufferings, as well as the sad prospects of her offspring. The hand that supported them is gone, and, instead of that plentiful though humble provision which his labour afforded, the scanty pittance of a parish allowance is their sole refuge from immediate want.

7. In cases like this, sir, abounding as they do around us, what effectual relief can the hand of charity in general supply? But let us suppose this unfortunate widow possessed of the Bible, and accustomed to resort to the inexhaustible Fountain of consolation which it supplies, and she will find comfort of the most effectual kind.

8. There she may read, "Commit to me thy fatherless children. I am the Father of the fatherless, and the God of the widow." There her maternal apprehensions may be quieted by the declaration, "I have been young, and now am old, yet I never saw the righteous forsaken, or his seed begging bread."

SPEECH OF CHARLES GRANT JR. ESQ. M. P.

Delivered on the same occasion with the preceding Speech.

PART I.

1. I come forward, sir, not with the presumptuous attempt to enforce upon those before whom I stand the duty of supporting this object—not to kindle the cold heart, or rouse the sluggish spirit—but to join the general acclamation, and sympathize with the general feeling. I come, not to watch the first efforts of this cause—not to cheer its early struggles with the voice of hope and promises of conquest, but to hail its risen splendour and matured energies: not to prepare the way for its armed and adventurous march, but to swell its peaceful, though victorious procession. I come not to animate the battle, but to chant the triumph.

2. And surely, sir, it is worth while to escape for a moment from the feverish turbulence of ordinary pursuits, to contemplate this august spectacle. It is well worth while to stand by for a moment, and observe this mighty union of rank, and sex, and age, and talent, conspiring to the promotion of an object so noble, by means so simple, and yet so grand.

3. A few years ago the very existence of this Society was doubtful. That sun which rose in such splendour this morning, has not twice finished his annual round, since this society was exposed to the most violent attacks from the most formidable quarter. That sun *now*, in the course of his circuit, scarcely visits any region, however remote, in which his beams are not called to

salute some memorial, or gild some trophy of our success.

4. We have seen this Institution beginning from a small origin, gradually acquiring strength, enlarging itself from shore to shore, from kingdom to kingdom, from nation to nation, illuminating mountain after mountain, and exploring the depths of distant vallies ; thus hastening towards that glorious consummation, when it shall embrace in its mild and holy radiance all the habitable globe. The impulse is given, the career is begun ; and I firmly believe no human agency can now arrest its progress.

5. And why do I believe so, sir ? Why do I believe that this Institution is exempt from the frailty which is common to other institutions ? I believe so, because this Institution is founded not upon fleeting and superficial impressions—not upon theory and the vague dreams of fancy, but upon principles the most permanent and the most profound in the human character.

6. It is founded upon passions which can never be torn from our nature—upon the deepest, the purest, the most amiable emotions of the mind—upon whatever affection has of most impressive, sympathy of most endearing, devotion of most sublime. It carries, therefore, in its bosom, the pledge and talisman of its future prosperity, and we may securely trust it to the affections of every coming age.

PART II.

1. AMID various sorrows that press upon our feelings, there is none more distressing than the

sight of calamity without the power of relieving it. There are many afflictions which admit of relief, which can be removed by the exertions of wealth, or soothed by friendship; but there are others which are folded up in the recesses of a broken heart, which no sympathy can reach, no human efforts assuage, and which can be healed only by the hand that gave the wound. These are the sorrows for which the Bible Society provides.

2. If I were able to trace, and could persuade you to follow me in tracing, the progress of one of those holy volumes which we are met to distribute; if, for example, we could stand by the couch of intense pain; of pain which even the voice of friendship is unequal to soothe, which seems to shiver the very existence, and looks for relief only in the sad refuge of the grave; if we could here present the sacred volume, and develop its principles, its motives, its consolations; if we could revive in the agonized heart the remembrance of Him, who, from the manger to the cross, was acquainted with grief, and familiar only with privation and suffering; if we could awake the recollection of that spotless Innocence so reviled, that ineffable Meekness so trampled upon, that unutterable Charity so insulted by those whom it came to save; above all, if we could awake the memory of those sorrows which saddened the shades of Gethsemane, and have made the mournful summit of Calvary so sacred and precious in the eyes of gratitude and devotion:

3. Or if we could visit another scene, and observe human nature in its lowest stage of degradation; if we could penetrate the cell of the con-

victed murderer, on whom the law has affixed its brand ; if we could mark those feelings frozen into apathy, that haggard countenance over which the passions have ceased to rave, but on which they have left deep the scars of their devastation, the traces of those tears which were wrung by remorse, and have been dried by despair ; those convulsive throbs of heart which shake the whole frame, and give sad omen of approaching fate ; if at such a moment we could at once unfold the volume of life, and with an angel voice proclaim, that even for him there is hope beyond that dark scene of ignorance, that even for him there is forgiveness before the Eternal Throne—Why, sir, would it not be opening Heaven to his view ? Would not a sudden warmth thrill his bosom ? Would not that hardness be dissolved, and those fixed eyes melt down with tears of penitence and prayer ?

4. We are about to return to our ordinary pursuits and pleasures : but in the midst of that career let us sometimes pause, and recollect, that while we are immersed in business or amusement, these sacred volumes, like the eternal laws of nature, are silently performing their destined functions ; are still continuing their progress, visiting the abodes of vice and contagion, descending into the haunts of poverty and sorrow, cheering the cottage, making glad the solitary place, and brightening the desert with new verdure.

5. We cannot indeed trace these effects, we cannot perceive the hopes which are awakened, the griefs which are assuaged, the hearts which are bound up, the consolations which are administered : But there is an Eye which traces them ;

and one day, perhaps, the page, in which those hopes, and griefs, and consolations are recorded and treasured up for remembrance, may be unfolded to our sight.

6. On that day we shall not repent that we have contributed, in our humble measure, to supply to millions of our fellow-creatures the means of consolation in this life, and of happiness in a future state of existence.

EXTRACTS FROM A SPEECH OF REV.
W. DEALTRY.

Delivered before the British and Foreign Bible Society.
1814.

1. It has sometimes been said, that we should presently droop and die ! that there were marvellous symptoms of decline upon us already ! We ought to blush at the very thought of it.

2. What ! Shall our nerves be unstrung, when Ethiopia is stretching out her hands unto God ? Shall *our* hearts be frozen, when Finland and Siberia are melting ? Shall *we* slumber, when Russia and India are awaking ? Can *we* faint, when the World is rising ?

3. What cheering prospects are now presented to us ! We seem at once to have emerged into a different climate. "The winter is past ; the rain is over and gone. The flowers appear on the earth ; the time of the singing of birds is come ; and the voice of the turtle is heard in our land."

4. It was but as yesterday, that we seemed to be placed upon the brow of a mountain, from which we beheld the moral world below us in clouds and commotion : wherever we turned,

“We viewed a vast immeasurable abyss,
 “Outrageous as a sea, dark, wasteful, wild.”

5. But the clouds are now breaking ; the moral darkness is clearing away ; the landscape is widening and extending ; many worshippers are seen advancing to the courts of the Lord ; many sanctuaries gladden the prospect ; many harps of Zion fling to the passing breeze their sweet and varied melody. The nations appear to be animated with a new life ; and the inhabitants of the farthest East as well as of the Western world, are turning their steps to the city of God.

6. Many links are added to that golden chain of charity, which ere long will encircle the whole family of man. It reaches even now from Moscow to Massachusetts, from Calcutta to Labrador.

7. Christian harmony and Christian fellowship flourish and abound, wherever the influence of this Society is felt. Its auxiliaries may be remote from each other, but their views, and their hopes, and their spirit, are the same.

8. They are to be considered as the solid pillars and magnificent arches of a building fitly framed together, and growing “unto a holy temple in the Lord.”

EXTRACT FROM A SPEECH OF CHARLES
 GRANT, JR. ESQ.

Delivered before the British and Foreign Bible Society.
 1814.

1. THERE is indeed, my lord, something singular in this Institution. In the course of a few years, it has sprung up from obscurity to eminence, not amidst peace and tranquillity, not under

the fostering influence of universal approbation ; not under skies always serene, and suns always genial ; but amidst storms and tempests, amidst calumny and invective, amidst alarming predictions and presages of ill success.

2. It has sprung up with a solidity and strength which ensure its duration ; and at the same time with a rapidity of growth which mixes somewhat of awe with our surprize and satisfaction. It is successively enlarging its dominions. Every new day announces the acquisition of a new province, of a new kingdom, I had almost said, of a new world. These are conquests which we love to celebrate.

3. In conquests of another nature, however sacred the cause in which the sword has been drawn, there is always something which detracts from the joy, and wounds the feelings of humanity.

4. In the midst of all the glow and exultation, there is something which secretly tells us of unwitnessed grief, of hearts that are breaking in solitude and silence ; something which tells us of those, to whom these acclamations are but the memorials of deeper anguish, and speak only of fathers, and husbands, and brothers, bleeding and desolate on the plains of death ; of those, in a word, on whom the war, without shedding any of its glory, has poured forth all its curses.

5. But with respect to the conquests which we this day celebrate, there is no secret misgiving, no shade which can even for a moment pass over the brilliancy of the scene. Here indeed is ample scope for the widest views.

6. But after having abandoned our imagination to the utmost warmth of philanthropic ardor, after

having satisfied our largest feelings, we may fearlessly descend into more minute investigations, and inquire how far individual and domestic happiness are affected by this general benefit. We may enter into the lowest details—and what are the details of these triumphs? Grievs allayed, tears wiped away, remorse appeased, gleams of joy diffused over the house of sorrow, sickness divested of its bitterness, the tomb itself sanctified as the threshold of fairer hopes and nobler prospects.

7. These are circumstances which we may challenge the purest of spiritual beings to witness. The angels of pity and love might descend to trace with rapture every step of our victorious march.

8. Let that spirit of benevolence which has already achieved such wonders, now go forth with new strength, and renovated ardor. Let it rush, in the fulness of its blessings, from one extremity of the world to the other, kindling in its course all the elements of moral action, elevating the depressed, consoling the wretched, transforming vice into purity, and folly into wisdom, dissipating the chains of ignorance, trampling on the necks of superstition and idolatry, and every where renewing on the face of desolated nature some image of ancient happiness and primeval paradise.

ADDRESS OF THE AMERICAN BIBLE SOCIETY,
TO THE PEOPLE OF THE UNITED STATES,
IMMEDIATELY AFTER ITS FORMATION IN
THE YEAR 1816.

People of the United States :

1. HAVE you ever been invited to an enterprise of such grandeur and glory ? Do you not value the Holy Scriptures ? Value them as containing your sweetest hope ; your most thrilling joy ? Can you submit to the thought that you should be torpid in your endeavours to disperse them, while the rest of Christendom is awake and alert ?

2. Shall *you* hang back, in heartless indifference, when princes come down from their thrones, to bless the cottage of the poor with the gospel of peace ; and imperial sovereigns are gathering their fairest honors from spreading abroad the oracles of the Lord your God ? Is it possible that *you* should not see, in this state of human things, a mighty motion of Divine Providence ?

3. The most heavenly charity treads close upon the march of conflict and blood ! The world is at peace ! Scarce has the soldier time to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love ! Crowned heads bow to the head which is to wear “ many crowns ; ” and, for the first time since the promulgation of Christianity, appear to act in unison for the recognition of its gracious principles, as being fraught alike with happiness to man and honor to God.

4. What has created so strange, so beneficent an alteration ? This is no doubt the doing of the

Lord, and it is marvellous in our eyes. But what instrument has he thought fit chiefly to use? That which contributes, in all latitudes and climes, to make Christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible! the Bible! through Bible Societies!

5. Come then, fellow citizens, fellow Christians, let us join in the sacred covenant. Let no heart be cold; no hand be idle: no purse reluctant! Come, while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally.

6. Be it impressed on your souls, that a contribution, saved from even a cheap indulgence, may send a Bible to a desolate family; may become a radiating point of “grace and truth” to a neighbourhood of error and vice; and that a number of such contributions made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge, which shall secure their present and their future felicity.

7. But whatever be the proportion between expectation and experience, thus much is certain: We shall satisfy our conviction of duty—we shall have the praise of high endeavours for the highest ends—we shall minister to the blessedness of thousands, and tens of thousands, of whom we may never see the faces, nor hear the names.

8. We shall set forward a system of happiness, which will go on with accelerated motion and augmented vigor, after we shall have finished our career; and confer upon our children, and our children’s children, the delight of seeing the wil-

derness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed, and themselves watered.

9. In fine, we shall do our part toward that expansion and intensity of light divine, which shall visit, in its progress, the palaces of the great, and the hamlets of the small, until the whole "earth be full of the knowledge of Jehovah, as the waters cover the sea!"

EXTRACT FROM A SPEECH OF REV DR. MASON.

Delivered at the Annual Meeting of the British and Foreign Bible Society, May, 1817.

1. My lord, it would create a smile, if the subject were not infinitely too serious for smiles, that an apprehension of injury to the cause of sound Christianity, from the labours of such a society as this, should find its way into a Christian bosom. If, as your own Chillingworth has exclaimed, "The Bible, the Bible is the only religion of Protestants," it is passing strange, that any good man should be afraid of dispersing it abroad, that is, spreading his own religion.

2. My lord, the man who reads and reverences the Bible, is not the man of violence and blood: he will not rise up from the study of lessons which the Holy Ghost teaches, to commit a burglary: he will not travel with a Bible under his arm, and meditating upon its contents as forming the rule of his conduct, to celebrate the orgies of Bacchus, or the rites of the Cyprian Venus. Assuredly they were not the leaves of the Bible

which in 1780 kindled the flames of Newgate ; nor is it from the stores of inspired eloquence that the apostles of mischief draw those doctrines and speeches which delude the understanding, and exasperate the passions of an ignorant and ill-judging multitude.

3. The influence of the Bible, upon the habits of the community, is calculated to set up around every paternal government a rampart better than walls, and guns, and bayonets—a rampart of human hearts.

4. For the same reasons, the Bible, in proportion as it is known and believed, must produce a generally good effect on the condition of the world. In forming the character of the individual and the nation, it cannot fail to mould also, in a greater or less degree, the conduct of political governments towards each other.

5. It is not in the Bible, nor in the spirit which it infuses, that the pride which sacrifices hecatombs, and nations of men to its lawless aggrandizement, either finds, or seeks for, its ailment ; and had Europe been under the sway of the Book of God, this age had not seen a monster of ambition, endeavouring to plant one foot on the heights of Montmartre, and the other on the hills of Dover ; and while he scowled on the prostrate continent, stretching out his right hand to rifle the treasures of the East, and his left to crush the young glories of the West. Such a spirit was never bred in the bosom, nor drew nourishment from the milk of a Bible Society.

6. The cause and interest of the Bible Society are not the cause and interest of a few visionaries, inebriated by romantic projects.—It is the cause

of more than giant undertakings in regular and progressive execution. The decisive battle has been fought; opposition comes now too late.

7. He who would arrest the march of Bible Societies, is attempting to stop the moral machinery of the world, and can look for nothing but to be crushed to pieces. The march must proceed. Those disciplined and formidable columns, which under the banner of divine truth are bearing down upon the territories of death, have one word of command from on high, and that word is "*Onward.*"—The command does not fall useless on the ears of this Society. May it go "*onward,*" continuing to be, and with increasing splendor, the astonishment of the world.

8. A word more, my lord, and I shall have done. It relates to a topic on which I know not whether my emotions will allow me to express myself distinctly; it is the late unhappy difference between my country and this—between the land of my fathers and the land of their children.

9. I cannot repress my congratulations to both, that the conflict was so short, and the reconciliation so prompt; and, I trust, not easily to be broken. Never again, my lord, (it is a vow in which I have the concurrence of all noble spirits and all feeling hearts,) never again may that humiliating spectacle—two nations to whom God has vouchsafed the enjoyment of rational liberty; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion of the Lord Jesus—the kingdom of peace—the religion of love—those two nations occupied in the unholy work of shedding each other's blood. Never again may such a spectacle

be exhibited to the eyes of afflicted Christianity ! May their present concord, written not merely with pen and ink, but on the living tablets of the heart, enforced by the sentiment of a common origin, by common language, principles, habits, hopes, and guaranteed by an all gracious Providence, be uninterrupted ! May they, and their Bible Societies, striving together with one heart and one soul to bring glory to God in the highest, and on earth to manifest good will towards men, go on, increasing in their zeal, their efforts, and their success ; and making stronger and stronger, by the sweet charity of the Gospel, the bands of their concord.

EXTRACT FROM THE SPEECH OF CHARLES
GRANT, JUN. ESQ.

Delivered before the British and Foreign Bible Society, at their 12th Anniversary, on a motion of thanks to Auxiliary Societies.

1. " But what is it shall render our thanks worthy of this universal acceptance ? What is our connexion with those to whom we offer them ? By what ties are we bound to them ? "

2. " We are bound to them by sacred ties, by congenial feelings, by kindred affections : we have with them common joys, and common sorrows ;— hopes interwoven with our immortal nature ; union endeared by those common hopes and common sorrows.

3. I speak of sorrows, and yet I have called this a festival. In ordinary festivals we exclude every

thing of distress : in the ordinary scenes of festal relaxations we forget (if we *can* forget) that there are in the world around us griefs most agonized which cannot be relieved,—sympathies most dear which must be broken—friendships most united, which must be dissolved—hearts most knit together, which must be torn asunder.

4. We forget, that there is one pillow on which every head must rest, every eye be closed. We forget that there is one narrow house, to which no wealth can impart comfort, to which no dignity can confer lustre, from which no power can give exemption.

5. But here these topics are legitimate and necessary ; because here, as the basis and motive of our meeting, we aver the frail and precarious tenure, on which we hold and enjoy life ; because it is the very charm of our Society, that it connects together the common wants and common sorrows of mankind.

5. But our connexion with those to whom we are offering our thanks does not rest here ; it is not only because we have common sorrows, but because we have common hopes also. Whatever is most interesting to the reason, elevating to the affections, consolatory to the sorrows, animating to the hopes of all mankind, is combined in the volumes which we distribute.

7. To every pain, they give its suitable alleviation ; to every distress its best remedy ; to parted friendship they hold forth re-union ; to sickness, unfading health ; to death, they open prospects beyond this world ; to the anguish that kneels over the grave, the hope that triumphs in the resurrection.

8. These are the ethereal visitants that descend to mix with men. It is in the solitude of grief, in the desertion of anguish, that the eye, purified by tears, discerns the celestial guests: In the ordinary commerce of the world they are more obscured.

9. These hopes are like the stars that brighten the firmament of night: In the glare of day, in the meridian brightness of the sun, they are unobserved; but when the traveller is alone in the darkness, when he anticipates an impenetrable night, he then observes the fires that are kindled in the firmament to guide and cheer his steps.

10. It is on these hopes, and these sorrows, common to our whole race, that our union is founded; to sustain these hopes, and to cheer these sorrows, is the common object which binds every patron to our society. So long as we rely on these two emotions of our common nature, our union will be profound as our sorrows, and unfading as our hopes. No weakness will be produced by extending our efforts; the more we enlarge our limits, the deeper will be our foundations: the wider we diffuse our exertions, the more triumphant will be their energy."

THE BIBLE ABOVE ALL PRICE.

From a Discourse before the Bible Society of Maine, by
Rev. Edward Payson.

PART I.

1. THE Bible is not only the most ancient book, but the most ancient monument of human exertion, the oldest offspring of human intellect, now in existence. Unlike the other works of man, it inherits not his frailty. All the contemporaries of its infancy have long since perished, and are forgotten; yet this wonderful volume still survives. Like the fabled pillars of Seth, which are said to have bid defiance to the deluge, it has stood for ages, unmoved in the midst of that flood, which sweeps away men with their labors into oblivion.

2. We contemplate, with no ordinary degree of interest, a rock, which has braved for centuries the ocean's rage, practically saying, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed." With still greater interest, though of a somewhat different kind, should we contemplate a fortress, which during thousands of years, had been constantly assaulted by successive generations of enemies: around whose walls millions had perished; and, to overthrow which, the utmost efforts of human force and ingenuity had been exerted in vain.

3. Such a rock, such a fortress, we contemplate in the Bible. For thousands of years this volume has withstood, not only the iron tooth of time, which devours men and their works together, but all the physical and intellectual strength of man. Pretended friends have endeavoured to corrupt

and betray it : kings and princes have perseveringly sought to banish it from the world ; the civil and military powers of the greatest empires have been leagued for its destruction ; the fires of persecution have been often lighted, to consume it.

4. Yet still the object of all these attacks remains uninjured ; while one army of its assailants after another has melted away. Though it has been ridiculed more bitterly, misrepresented more grossly, opposed more rancorously, and burnt more frequently, than any other book, and perhaps than all other books united ; it is so far from sinking under the efforts of its enemies, that the probability of its surviving until the final consummation of all things is now evidently much greater than ever. The rain has descended ; the floods have come ; the storm has arisen and beaten upon it ; but it falls not, for it is founded upon a rock.

5. Who would not esteem it a most delightful privilege, to see and converse with a man, who had lived through as many centuries, as the Bible has existed ; who had conversed with all the successive generations of men, and been intimately acquainted with their motives, characters and conduct ? What could be more interesting than the sight ; what more pleasing and instructive than the society of such a man ? Yet such society we may in effect enjoy, whenever we choose to open the Bible. In this volume we see the chosen companion, the most intimate friend of the prophets, the apostles, the martyrs, and their pious contemporaries ; the guide, whose directions they implicitly followed ; the monitor, to whose faith-

ful warnings and instructions they ascribed their wisdom, their virtues, and their happiness.

6. This too is the book, for the sake of which our pious ancestors forsook their native land, and came to this then desolate wilderness; bringing it with them, as their most valuable treasure, and at death bequeathing it to us, as the richest bequest in their power to make. From this source they, and millions more now in heaven, derived the strongest and purest consolation; and scarcely can we fix our attention on a single passage in this wonderful book, which has not afforded comfort or instruction to thousands, and been wet with tears of penitential sorrow or grateful joy, drawn from eyes that will weep no more. There is probably not an individual present, some of whose ancestors did not, while on earth, prize this volume more than life; and breathe many fervent prayers to heaven, that all their descendants, to the latest generation, might be induced to prize it in a similar manner.

7. To this volume we are also indebted for the reformation in the days of Luther; for the consequent revival and progress of learning; and for our present freedom from papal tyranny. Wherever it comes, blessings follow in its train. Like the stream, which diffuses itself, and is apparently lost among the herbage, it betrays its course by its effects. Wherever its influence is felt, temperance, industry, and contentment prevail; natural and moral evils are banished, or mitigated; and churches, hospitals, and asylums for almost every species of wretchedness arise, to adorn the landscape, and cheer the eye of benevolence.

PART II.

I. In the fabulous records of pagan antiquity we read of a mirror endowed with properties so rare, that, by looking into it, its possessor could discover any object, which he wished to see, however remote ; and discover with equal ease persons and things above, below, behind, and before him. Such a mirror, but infinitely more valuable, than this fictitious glass, do we really possess in the Bible. By employing this mirror in a proper manner, we may discern objects and events, past, present, and to come.

2. Here we may contemplate the all enfolding circle of the Eternal Mind ; and behold a most perfect portrait of Him, whom no mortal eye hath seen, drawn by his own unerring hand. Piercing into the deepest recesses of eternity, we may behold Him, existing independent and alone, previous to the first exertion of his creating energy. We may see heaven, the habitation of his holiness and glory, “dark with the excessive brightness” of his presence ; and hell, the prison of his justice, with no other light than that, which the fiery billows of his wrath cast, “pale and dreadful,” serving only to render “darkness visible.”

3. Here too we may witness the birth of the world, which we inhabit ; stand, as it were, by its cradle ; and see it grow up from infancy to manhood, under the forming hand of its Creator. We may see light at His summons starting into existence, and discovering a world of waters without a shore. Controlled by His word, the waters subside ; and islands and continents appear, not as

now, clothed with verdure and fertility, but sterile and naked, as the sands of Arabia.

4. Again he speaks; and the landscape appears, uniting the various beauties of spring, summer, and autumn, and extending farther than the eye can reach. Still all is silent; not even the hum of the insect is heard; the stillness of death pervades creation; till, in an instant, songs burst from every grove; and the startled spectator, raising his eyes from the carpet at his feet, sees the air, the earth, and the sea filled with life and activity, in a thousand various forms.

5. By opening this volume, we may, at any time, walk in the garden of Eden with Adam; sit in the ark with Noah; share the hospitality, or witness the faith of Abraham; ascend the mount of God with Moses; unite in the secret devotions of David; or listen to the eloquent and impassioned address of St. Paul. Nay, more; we may here converse with Him, who spake, as never man spake; participate with the spirits of the just made perfect in the employments and happiness of heaven.

6. Destroy this volume, as the enemies of human happiness have vainly endeavoured to do, and you render us profoundly ignorant of our Creator; of the formation of the world, which we inhabit; of the origin and progenitors of our race; of our present duty and future destination; and consign us through life to the dominion of fancy, doubt and conjecture.

7. Destroy this volume; and you rob us of the consolatory expectation, excited by its predictions, that the stormy cloud, which has so long hung over a suffering world, will at length be scattered;

you forbid us to hope that the hour is approaching, when nation shall no more lift up sword against nation ; and righteousness, peace and holy joy shall universally prevail ; and allow us to anticipate nothing, but a constant succession of wars, revolutions, crimes, and miseries, terminating only with the end of time.

8. Destroy this volume ; and you deprive us, at a single blow, of religion, with all the animating consolations, hopes and prospects which it affords ; and leaves us nothing, but the liberty of choosing (miserable alternative !) between the cheerless gloom of infidelity, and the monstrous shadows of paganism—you unpeople heaven ; bar forever its doors against the wretched posterity of Adam ; restore to the king of terrors his fatal sting : bury hope in the same grave, which receives our bodies ; consign all who have died before us to eternal sleep, or endless misery ; and allow us to expect nothing at death, but a similar fate. In a word, destroy this volume ; and you take from us at once, every thing, which prevents existence from becoming of all curses the greatest : You degrade man to a situation, from which he may look up with envy to “ the brutes that perish.”

SPEECH OF GEORGE GRIFFIN, ESQ.

Delivered before the American Bible Society, immediately after its formation in New-York, May, 1816.

PART I.

1. I AM persuaded that there is no person present, who does not feel the inspiration of this oc-

casion. For myself, I congratulate my country, that we now find on her annals the name of *The American Bible Society*.

2. This is an occasion to awaken the best feelings of the heart. We are assembled, not to rouse the rancour of political zeal ; not to arrange plans of foreign conquest ;—not to shout the triumphs of victory : we have a nobler object ;—to aid the march of the everlasting Gospel through the world,—to spread abroad a fountain, whose waters are intended for the healing of the nations.

3. The design of this august institution is not merely to relieve the wants of our own country, but to extend the hand of charity to the most distant lands ; to break asunder the fetters of Mahometan imposture ; to purify the abominations of Juggernaut : to snatch the Hindoo widow from the funeral pile ; to raise the degraded African to the sublime contemplation of God and immortality ; to tame and baptize in the waters of life the American savage ; to pour the light of heaven upon the darkness of the Andes ; and to call back the nations from the altars of devils to the temple of the living God.

4. These high objects are to be accomplished by the universal promulgation of the Bible ; the BIBLE—that volume, conceived in the councils of eternal Mercy, containing the wondrous story of redeeming love, blazing with the lustre of Jehovah's glory ; that volume, pre-eminently calculated to soften the heart, sanctify the affections, and elevate the soul of man ; to enkindle the poet's fire, and teach the philosopher wisdom ; to

consecrate the domestic relations ; to pour the balm of heaven into the wounded heart ; to cheer the dying hour, and shed the light of immortality upon the darkness of the tomb.

5. I reiterate the mighty term—the BIBLE ; that richest of man's treasures—that best of Heaven's gifts. Amazing volume ! In every one of thy pages, I see the impress of the Godhead.

6. How divine are thy doctrines, how pure thy precepts, how sublime thy language ! How unaffected is the tenderness of an Otway, or an Euripedes, when compared with the heart-touching pathos of thy David or Jeremiah ! How do the loftiest effusions of a Milton or a Homer sink, when contrasted with the sublimer strains of thine Isaiah or Habakkuk !

7. And how do the pure and soul-elevating doctrines of thy Moses or thy Paul look down, as from the height of heaven, upon the grovelling systems of a Mahomet or Confucius ! Give this Bible an empire in every heart, and the prevalence of crime and misery would yield to the universal diffusion of millennial glory.

8. Destroy this Bible ; let the ruthless arm of infidelity tear this sun from the moral heavens, and all would be darkness, and guilt, and wretchedness ; again would

“ Earth [feel] the wound, and nature from her seat,
 “ Sighing through all her works, [give] signs of wo,
 “ That all was lost.”

PART II.

1. Eighteen centuries ago, the divine Author of our religion, about to ascend to his native

heavens, pronounced with his farewell voice, "Go ye into all the world, and preach the gospel to every creature." A little band of Christian heroes obeyed the heavenly mandate; and, clothed in their Master's armour, encountered and overcame the united powers of earth and hell.

2. But the apostolic age did not always last. Seventeen hundred years have since elapsed, and more than three-fourths of the human family are still enveloped in Pagan or Mahometan darkness. A lethargy, like the sleep of the sepulchre, had long fastened itself on the Christian world.

3. It was the tremendous earthquake of modern atheism, that roused them from this slumber; and while, during the last twenty years, the vials of God's wrath have been pouring upon the nations, convulsing to its centre this distracted globe, the Bible has re-commenced its triumphs.

4. This tree of Heaven's planting has stood and strengthened amidst the prostration of thrones, and the concussion of empires. The apostolic age is returning. The countries of Europe, which lately rung with the clangor of arms, are now filled with Societies for the promulgation of the Gospel of peace.

5. Through those fields but lately drenched in human blood, now flow the streams of salvation. Europe is bending under the mighty effort of extending redemption to a world. Kings and emperors are vying with the humblest of their subjects in this stupendous work. The coffers of the rich are emptied into heaven's treasury, and there also is received the widow's mite.

6. But there is one nation which has stood forth pre-eminent in this career of glory. With the

profoundest veneration, I bow before the majesty of the British and Foreign Bible Society. This illustrious association, (its history is recorded in heaven, and ought to be proclaimed on earth,) has been instrumental in distributing a million and a half of volumes of the word of life ; and has magnanimously expended, in a single year, near four hundred thousand dollars for the salvation of man. This transcendent institution is the brightest star in the constellation of modern improvements, and looks down from its celestial elevation on the diminished glories of the Grecian and Roman name.

7. The electric shock has at length reached our shores. Local Bible Societies have been heretofore established in this country ; but they wanted extent of means, comprehensiveness of design, and consolidation of action.

8. It was to be expected, and the christian world had a right to expect, that the American nation would arise in the majesty of its collected might, and unite itself with the other powers of Christendom, in the holy confederacy for extending the empire of religion and civilization. This auspicious era has now arrived.

9. The last week has witnessed an august assemblage of the fathers of the American Churches, of every denomination, convened in this metropolis from all parts of the country, not to brandish the sword of religious controversy, but to unite with one heart, in laying the foundation of the majestic superstructure of the American Bible Society.

10. Athens boasted of her temple of Minerva ; but our city is more truly consecrated, by being

the seat of this hallowed edifice. It is not a mosque containing, or reputed to contain, the remains of the Arabian prophet, but a fabric reared and devoted to the living God by the United efforts of the American Churches.

11. Fellow-citizens ! will you coldly receive this honor, or will you not rather show yourselves worthy of this sacred distinction ? I am persuaded, that your munificence and zeal in this holy cause will be recorded as an animating example to the nation. For to whom should it be reserved to electrify this western continent, but to the London of America ? Our country has long stood forth the rival of England in commerce and in arms ; let her not be left behind in the glorious career of evangelizing the world.

SPEECH OF PETER A. JAY, ESQ.

Delivered before a meeting held in the city of New-York, immediately after the formation of the American Bible Society.

PART I.

1. WHEN we consider the multiplied divisions which exist in this extensive country ; the animosities of political parties, the multitude of our religious sects, the local interests and jealousies, that have so often impeded or defeated the most salutary undertakings, we have reason to be astonished at the perfect unanimity, which has in this instance prevailed among delegates from widely distant parts of the union, and of various

political and religious denominations. It marks, indeed, the finger of Providence, that always provides means for the accomplishment of his own great and beneficent purposes.

2. Under Providence, this unanimity can only be ascribed to the strong sense of duty in those who composed the constitution, which we have heard, and to the singleness of object they had in view. The latter, I esteem the great characteristic, which, I trust, will render the American Bible Society an honor to the country, and a blessing to the world.

3. Our efforts in the great cause of diffusing Christianity, when compared with those of other nations, have hitherto been small. Not that we have wanted means; for, except during a short interval, we have been blessed with peace and with abundance. Nor will I impute it to want of zeal for the happiness of mankind. But our efforts have been separately made, and were, therefore, feeble. We have now a common centre in which we can unite; we have now a cause in which all can join.

4. Our object is to distribute the Holy Scriptures without note or comment. At this, no politician can be alarmed, no sectary can be reasonably jealous. We shall distribute no other book, we shall teach no disputed doctrine. Laying aside for this purpose the banners of our respective corps, we assemble under the sole standard of the great Captain of our salvation. We endeavor to extend his reign, and in his name alone we contend.

5. Do we wish to improve the *temporal* condition of the human race? Then experience has

shown, that Christianity is the most efficient agent. Survey the world—Where have barbarism and ignorance, and superstition, and cruelty, and all the demons of darkness, their abodes? Where but in those unhappy regions that sit in darkness and the shadow of death, deprived of the light of the gospel of Christ? And where do you find knowledge, and humanity, and charity? Where do the sciences and the arts reside? Where does commerce flourish? where does liberty dwell? Nowhere but in the Christian world.

6 Christianity enlarges the mind while it purifies the heart. It expands our views, it animates us with the most powerful motives, and while it teaches that we are members of the great family of mankind, it enables us to perform the duties which that relation imposes.

7. While Mahommedan nations have long been stationary or retrograde; while the inhabitants of India continue to practice their bloody and abominable rites; while most other pagans are sunk almost below the condition of the brutes that perish; the Christian world has advanced with rapid strides in civilization, in wealth, in humanity, in every thing that contributes to temporal prosperity, as well as in the virtues which fit us for immortality.

PART II.

1. AN irrevocable decree has gone forth, an inviolable promise has been made, that they, who turn many to righteousness, shall shine like stars forever and ever. But how shall those

who are doomed to business and labor, turn many to righteousness? Such is the constitution of human society, that all cannot be missionaries; all cannot apply themselves to the spiritual concerns of others. This Society enables all to contribute to the spiritual improvement of all.

2. The Bible is the best of missionaries. It will reach where no preacher can penetrate; it will preach where he cannot be heard; it will reprove, alarm, advise, console in solitude, when no passion interferes to drown its voice. Of these missionaries thousands may be sent abroad, and where the seed is abundantly sown, we may reasonably hope for an abundant harvest.

3. Though the diffusion of the scriptures is the great end of our Institution, yet another blessing will also spring from it. Too long have Christians been divided. Sect has been opposed to sect; angry controversies have agitated the church; misrepresentations have been made, and believed; and good men, who ought to have loved each other, have been kept asunder by prejudices, which were the offspring of ignorance.

4. In this Society the most discordant sects will meet together, engaged in a common cause; prejudices will abate; asperities will be softened; and when it is found, as undoubtedly it will be found, that the same love of God and of man animates all real christians, whatever may be their outward rites, or forms of ecclesiastical discipline, that most of them agree in fundamental doctrines, and that their differences principally relate to points of little practical importance, there must be an increase of brotherly love, and of a truly catholic spirit.

5. Sir, I pretend not to see more clearly than others through the dim veil of prophecy, but if the predictions which foretel a millennial period of happiness on earth are ever to be literally fulfilled, it can only be by the accomplishment of another prophecy, that "The knowledge of the Lord shall cover the earth, as the waters cover the sea." Let us then be blessed instruments in the diffusion of this knowledge, that having contributed to the triumph of the Redeemer's cause, we may be permitted to partake it. Then we shall be entitled to address the Christian Church in the exalting strains :

The seas shall waste, the skies in smoke decay :
Rocks fall to dust, and mountains melt away ;
But fix'd his word, his saving power remains,
Thy realm forever lasts, thy own Messiah reigns.

Missionary Speeches.

THE OFFICE OF THE CHRISTIAN MISSIONARY,
NOBLE AND ELEVATED.

From Rev. R. Hall's Address to E. Carey. 1814.

1. If to survey mankind in different situations, and under the influence of opposite institutions,

civil and religious, tends to elevate the mind above vulgar prejudice, by none is this advantage more eminently possessed than by Christian Missionaries. In addition to the advantages usually anticipated from foreign travel, their attention is directly turned to man in the most interesting light in which he can be viewed.

2. An intelligent Missionary, in consequence of daily conversing with the natives on the most momentous subjects, and at the most affecting moments, has opportunities of becoming acquainted, not merely with the surface of manners, but with the interior of the character, which can rarely fall to the lot of any other person; besides that, Christianity, it may be justly affirmed, is the best decypherer of the human heart, and is that alone which can solve its contradictions and explain its anomalies.

3. Hence it may be fairly expected, nor will the expectation disappoint us, that an experienced Missionary, possessed of the talent and habit of observation, will, in every country, deserve to be classed amongst the most enlightened of its inhabitants.

4. Few things more powerfully tend to enlarge the mind, than conversing with great objects, and engaging in great pursuits. That the object of the Missionary is entitled to that appellation, will not be questioned by him who reflects on the infinite advantages derived from Christianity, to every nation and clime, where it has prevailed in its purity, and that the prodigious superiority which Europe possesses over Asia and Africa, is chiefly to be ascribed to this cause.

5. It is the possession of a religion which comprehends the seeds of endless improvement, which maintains an incessant struggle with whatever is barbarous, selfish, or inhuman, which by unveiling futurity, clothes morality with the sanction of a divine law, and harmonizes utility and virtue in every combination of events, and in every stage of existence ; a religion, which by affording the most just and sublime conceptions of the Deity and of the moral relations of man, has given birth at once to the loftiest speculation, and the most child-like humility, uniting the inhabitants of the globe into one family, and in the bonds of a common salvation ; it is this religion, which, rising upon us like a finer sun, has quickened moral vegetation, and replenished Europe with talents, virtues and exploits, which, in spite of its physical disadvantages, have rendered it a paradise, the delight and wonder of the world.

6. An attempt to propagate this religion among the natives of Hindostan, may perhaps be stigmatized as visionary and romantic ; but to enter the lists of controversy with those who would deny it to be great and noble, would be a degradation to reason.

CHRISTIANITY AND PAGANISM CONTRASTED.

A Speech of the Rev. G. T. Noel. 1815.

1. My lord—there are peculiar seasons under which the mind is enabled to form a more striking contrast than at others, between the blessings

of Christianity and the miseries of Paganism—seasons when only perhaps some SINGLE point of difference is present to the view. It occurred to me a short time ago, to fill up the interval before the appointed hour when I was to witness the proceedings of a Bible Association among the poor, by wandering in the church-yard of a country village.

2. The day was fine, and the surrounding country was exceedingly lovely. My feelings were much excited as I stopped at the grave of an humble individual, who had quitted this vale of sorrow at the age of twenty-one; on her tomb stone was this inscription—

“By faith on Jesus’ conquests she relied,
On Jesus’ merits ventured all, and died !”

3. I was led immediately to compare the circumstances of such a death, and the blessedness of such a hope in eternity, with the uncertainty and gloom of a heathen’s departure from this world. I could imagine to myself a place of burial in some idolatrous land, where the sun might shine as brightly, and the surrounding scenery be yet more beautiful.

4. But if I should ask what memorial would be written on some youthful grave, I was afflicted at the thought that all must be dark and cheerless here ! No ray from heaven could gleam on such a grave. Many traces of fond remembrance, many anguished memorials of the poet, many tender associations might be recorded on the stone that marked so sacred a spot ; but no hope of future re-union, no accredited prospect of an

immortal existence, no certain assurance of pardon, and mercy, and peace, could be written there !

5. No tidings of a Saviour's love, no consolations of his Spirit, no foretaste of his salvation, could cheer the victims sinking into the dust, or bind up the mourners' hearts who deposited in silence the form which they had loved so long. In that land none tells them, in those striking words of your Report, that they have God for a Father, Christ for a Saviour, the Holy Spirit for a Guide, and Heaven for a home, where they shall separate no more.

6. Oh, then, *how beautiful upon the mountains* should we esteem *the feet of him who would carry the glad tidings of peace* to scenes so desolate, and to hearts so broken by sorrow and sin !

THE CLAIMS OF AFRICA.

Extracts from a Speech of John S. Harford, Esq. 1815.

1. OVER the greater part of Africa, every baleful form of savage barbarism broods. Who could have believed, in the second century, when Christianity appeared to have obtained a firm hold on her northern shores, and the presence of no less than seventy bishops dignified the council of Carthage, that, in the progress of ages, whilst surrounding nations were advancing in knowledge and civilization, the rising sun of Africa's glory was not only to be arrested in its course, but suddenly to sink in a hideous night ?

2. Who could have believed, when the great Bishop of the African church reflected, by his heroic martyrdom, so much honor on the Christian cause, that the name of CYPRIAN was so soon to be forgotten, where most of all its memory should have been cherished, or that the Crescent was destined so soon to triumph over the Cross? Who could have believed, that, where Mahometanism was shut out, there a still more odious faith should prevail, and the worship of devils be united to a profligacy almost equally improbable?

3. The picture of 300* millions of people thus enthralled, should at least excite the inquiry, "Can we devise no means for their illumination? Are there no instruments within our reach, which may be thus nobly directed?"

4. But Africa has stronger claims upon us than those of humanity. She has large arrears upon our justice unpaid. We have been the authors of enormous evils to that unhappy country. The dreadful wounds which our influence opened there are not yet healed.

5. I will not dwell on the horrors of the slave trade, farther than to assert the moral necessity which is thence laid upon us of supporting every rational scheme of reparation. We have wiped away the guilt and shame, it is true, of this odious traffic, so far as the mere abolition of it goes; and hereby we have perhaps averted impending judgments: but are we not bound to reverse the horrid scenes of the past by the mild glories of the future?

* 150 millions.

6. Africans say, "that, before Christians visited them, they lived in peace ; but that wherever Christianity comes, there comes with it a sword, gun, powder, and ball." Is this the impression which our countrymen have left behind them of that religion, one of whose leading attributes is, Peace and good will to men? Be it our care to blot out this foul stain, and to revive the remark forced from the lips of infidelity in the primitive ages : "See how these Christians love one another !"

7. Were I disposed to strengthen my own statements by an appeal to high authority, I could point to that of a much lamented and illustrious statesman, Mr. Pitt. In one of his speeches on the slave trade, which ranks among the fairest models of modern eloquence, he strongly dwells upon the duty of our promoting the civilization of Africa : and, in the glowing visions of his brilliant fancy, he realizes the scene for which his heart pleaded.

8. He anticipates a day, when the beams of science and philosophy shall break in upon Africa ; and, uniting their influence to that of pure religion, shall illuminate and invigorate the most distant extremities of that immense continent. Could the warmest advocate of Missionary Institutions have suggested to himself a more satisfactory consummation of his object ?

AN OBJECTION TO MISSIONS ANSWERED.

Extracts from a Speech of J. S. Harford, Esq. 1813.

1. THE state of Pagan nations, Sir, is such, that it would be easy to press the arguments which I have used much more strongly ; but I am well aware, that after all which can be urged, there are persons who will be ready to object, "This is a Quixotical, crusading scheme. What right have we to interfere in the faith or the regulations of other nations ? What should we say, were the Grand Turk to send us 10,000 copies of the Koran, accompanied by a set of missionaries, to make us Mahometans ; or still more, in what way should we receive a mission of Bra- mins ?"

2. To such a question I would simply reply, What right had St. Paul (who I shall take it for granted, according to the learned theory of the present Bishop of St. David's first preached the Gospel in Britain) what right had he to visit this country when the thick film of Pagan darkness involved the minds of its inhabitants ? What right had he to brave the terrors of our stormy seas, and to encounter the still more savage manners of our ancestors ?

3. What right had he to oppose himself to their horrid customs, to throw down by his doctrine their altars stained with the blood of human sacrifices, and to regenerate the code of their morals disgraced by the permission of every crime which can brutalize and degrade human nature ? What right had he to substitute, for the furious

imprecations of their druids, the still small voice of Him who was meek and lowly in heart?

4. What right had he to exchange their horrid pictures of the invisible world, reeking with blood and stained with characters of revenge, for the glorious prospects of the heavenly Mount Sion, the innumerable company of angels, and the spirits of just men made perfect? What right had he to plant, by such a procedure, the seminal principle of all our subsequent glory and prosperity as a nation, our boasted liberty, our admirable code of law the whole inimitable frame and constitution of our government in church and state?

5. This quarrel with the memory of St. Paul I shall leave with the opponents of Missionary institutions to settle; and when they have made up their minds as to the degree of infamy which is to cleave to him, for having been (in a remote sense at least) the first conveyancer to us of the best blessings which we now enjoy, I will then consign over the Missionaries of the present day to their severest reprehension. Theirs is the same noble fault! theirs, the same great enterprise!

6. To countries situated as Britain once was, immersed in equal wretchedness, barbarity, and vice, they carry the same infallible *panaceum*: they hope that, under the blessing of the great Head of the church, a success equally striking will, in process of time, by a gradual progression, smile upon their labors. They trust that, wherever the song of Sion is heard, its influence, as is fabled of the lyre of Amphion, will cause the

moral chaos to leap into beauty, order, and harmony.

7. And why should it not? Is the arm of God shortened? Are the strong holds of Satan's kingdom become impregnable? Do we expect that a mission of angels will be employed to fulfil the predictions of prophecy in relation to the universal diffusion of Christianity? or can we suppose that any beings but men are to be its honored propagators?

8. We live in awful and critical times. Around us lie scattered the fragments of ancient states and venerable establishments. The only sure foundation on which we can build a hope, that the pillar of our country's glory will still lift its august head erect amidst this heap of desolation, and still continue to be a rallying point for oppressed nations, is the prevalence within its confines of pure religion.

9. I admire, as much as any man the valor of our armies, and the skill of our commanders. I honor them as instruments of national security. But we have lately seen how the most consummate skill may become infatuated, and armies apparently irresistible be so swept away, that their bleaching bones alone can testify that they once existed.

10. If true practical Christianity should still gain ground among us; if it should so prevail as to exhibit, amidst all our national sins, a strong and concentrated union of good men (however separated in minor points) striving in the spirit of mutual good will, in their several spheres, for the diffusion of domestic piety, and for the promotion of the Redeemer's kingdom throughout

the nations of the earth ; then we may calmly regard the efforts of our enemies, confident in the protecting shield of Omnipotence : then, we may expect ere long to behold the halcyon forms of peace and love building their nests upon the agitated waves of human trouble : then, the world will be taught to know that a nation, in which the fear of God is no less eminent than the spirit of valor and freedom, is indeed invincible.

EXTRACTS FROM A SPEECH OF THE REV. J. H. SINGER.

Delivered before an Irish Missionary Society. 1815.

1. I CANNOT, my lord, avoid congratulating myself that Ireland has at length taken her proper station among the glorious *fellow-workers with God* ; that the country of my birth, and the religion of my choice, the land with which I have associated all my hopes of happiness, and the faith which I trust has sanctified these hopes, have not remained idle spectators of the exertions of others, but that they too *have come down to assist the Lord against the mighty*.

2. Is it not, my lord, to be ranked among the strangest anomalies of the human mind, that this great, this interesting object, should have met with heads so prejudiced, or hearts so hard, as to oppose its success ?

3. Is it not strange, that a cause which appeals by every motive which should move the politician, the philanthropist, the Christian—which should

bind the worldling by his interests, the moralist by his humanity, the Christian by his hopes—a cause whose only means are benefits and persuasion, whose end is but happiness and salvation to millions of our benighted species, whose tendency is but peace and good will on earth—that such a cause, the cause of God and man, of ourselves and of our fellow creatures, should be opposed, maligned, calumniated—that rank and influence and learning should be arrayed against the simple Missionary—that facts should be misrepresented or denied, reasoning perverted or silenced; nay, that the morality of the Koran and the mildness of the Vedas, should have been placed in impious competition beside the law of God, beside the Gospel of Christ !

4. Would you preserve your possessions in the East, an empire, at which the cupidity of an Alexander or a Cæsar might blush ; an empire, from which, by a thousand channels, wealth and industry and commerce have poured into your country, have new strung the exhausted sinews of war, and conducted you unharmed through the mighty contest from which you are just now reposing—would you preserve this empire in peace, and hand it down entire to your posterity, that they too may stand forth in their day as the liberators of Europe—*Christianize the East.*

5. Should the whirlwind of war again be turned against your territories directed by a new Tamerlane or a Jenghis, beware of a divided faith, of an alienated population : if you would bind your subjects to your interests by a stronger than art or policy ever devised. if

would rest in security from foreign invasion, and domestic treason—*Christianize the East.*

6. Nor is it by policy alone that I would induce you to an act of justice. Humanity has her claims; and millions of your fellow subjects, groaning under the aggravated miseries of despotism and priestcraft, present an object for benevolence more extended and more urgent than was ever offered to the contemplation of man.

7. Would you relieve these wretched victims of superstition?—would you rescue the pilgrim from the agonizing hook, snatch the aged parent from the monster of the desert or the flood, save the trembling matron from the devouring flames, or prevent the wretched infant from becoming the victim of its more wretched mother's bigotry?—would you restore the parent to the child, and the child to the parent?—*Christianize the East.*

8. But we have yet, my lord, a higher principle of action. We regard the Hindoo and the African not merely as subjects, or as men, but as immortal and responsible agents in whatever climate born, or with whatever color tinged; equally with ourselves to stand before the bar of God, to be judged by an infinite and perfect Being; equally with us to have sinned and fallen short of the law; equally to want a Saviour, whose merits and sufferings they may plead on that dreadful day.

9. Will you suffer millions of your fellow creatures to remain ignorant of that Saviour, until they see him as their judge? Is there aught on earth would purchase from you the knowledge of Christ and his salvation? And can you refuse to be a preacher, that they may hear, that they

may believe, that they may live? Oh, if you indeed think that *there is no other name under heaven whereby man can be saved, but the name of Jesus*—if you do not think our faith to be foolishness, and its promises delusions—if you do not expect that Brahma, and Mahomet, and Christ shall be alike powerful to save—*Oh Christianize the East!*

ON THE DANGER OF SENDING MISSIONARIES TO THE HEATHEN.

Extracted from the Speech of Rev. Mr. Bickersteth, before an Association of the Church Missionary Society, Sept. 1815.

1. If the danger be objected to us, I answer by asking how do we reason in worldly matters? If a hostile kingdom is to be invaded, Wellington shall have his 100,000 of our noblest and bravest men—the first men in the country: they shall be exposed to most tremendous danger; thousands of them shall fall; and yet Wellington will not stop till he reaches the head-quarters, and triumphs in the very capital of our enemy. I need not speak the praise of Wellington—then blame not in us, what you commend in him.

2. *We* are called upon to send an invading army into the kingdom of darkness, under the banners of that Mighty Prince, who never yet failed of success. Let not British Christians be less valiant than British Soldiers. Our hope is more glorious, our reward more illustrious, our

success more certain, and it will bring more abundant benefits to man.

3. The love of country induces the soldier to give up friends and relatives, and all that is dear to him. The love of country, the love of mankind, and the love of the Saviour—all unite to constrain the Missionary to give up all he can for Christ ; and if it does so, is it not ours to support him in this welfare !

4. If it be said, “ We see few signs of success in Africa,” I answer, it is the peculiar property of faith, to excite us to labor in the performance of a plain duty, though the reward be unseen, depending upon the promise that it shall eventually succeed ; and I answer again, many Missionary attempts, which have ultimately been greatly blessed, have at the beginning had great discouragements. That noble Mission of the Baptists, which now fills the Christian world with admiration, did not, for a long season, seem at all to prosper : nor, as you have heard, are we without success in Africa.

5. My lord—when I look back upon the long, dark, and dreary night of Paganism, and when I observe again the various degrees of success which God has given to the prudent exertions of all his servants of every denomination, in every part of the world, methinks I see the first appearance of the dawn of a better day.

6. I behold the Sun of Righteousness rising, with healing in its wings, upon a benighted world—the first streaks of his approach paint the horizon—a cheering and comfortable tinge glows in the sky—the edges of the clouds grow brighter and brighter—the shades of night recede, and the

people that walk in darkness shall yet see the great Light of the world.

7. Did our opponents wish to hinder our success, which I will never believe they do, they could sooner stop the advance of the splendid luminary of the heavens, than retard the progress of that infinitely more glorious Sun, which is the *light to lighten the Gentiles*, and will yet be *the glory of Israel*.

8. Africa may indeed now be as still as the waters of the most retired and embosomed lake; but, my lord, that stone of the gospel is yet to be thrown in, which will not only make a circle in its own immediate neighborhood, but a wider and wider and still wider circle, till it embraces the whole surface, and Africa is moved to its farthest bounds.

Speeches on War.

ON THE HORRORS OF WAR.

From a Sermon of Rev. Robert Hall, delivered in England, June, 1802, on a day of Thanksgiving for a general Peace.

PART I.

1. REAL war, my brethren, is a very different thing from that painted image of it, which you see

on a parade, or at a review ; it is the most awful scourge that Providence employs for the chastisement of man. It is the garment of vengeance with which the Deity arrays himself, when he comes forth to punish the inhabitants of the earth.

2. *Though we must all die, as the woman of Tekoa said, and are as water spilt upon the ground which cannot be gathered up,* yet it is impossible for a humane mind to contemplate the rapid extinction of innumerable lives without concern. To perish in a moment, to be hurried instantaneously, without preparation and without warning, into the presence of the Supreme Judge, has something in it inexpressibly awful and affecting.

3. Since the commencement of those hostilities which are now so happily closed, it may be reasonably conjectured that not less than half a million of our fellow creatures have fallen a sacrifice. Half a million of beings, sharers of the same nature, warmed with the same hopes, and as fondly attached to life as ourselves, have been prematurely swept into the grave ; each of whose deaths has pierced the heart of a wife, a parent, a brother, or a sister. How many of these scenes of complicated distress have occurred since the commencement of hostilities, is known only to Omniscience : that they are innumerable, cannot admit of a doubt. In some parts of Europe, perhaps, there is scarcely a family exempt.

4. In war death reigns without a rival, and without control. War is the work, the element, or rather the sport and triumph, of death, who glories not only in the extent of his conquest, but

in the richness of his spoil. In the other methods of attack, in the other forms which death assumes, the feeble and the aged, who at the best can live but a short time, are usually the victims; here it is the vigorous and the strong.

5. It is remarked by the most ancient of poets, that in peace children bury their parents, in war parents bury their children: nor is the difference small. Children lament their parents, sincerely indeed, but with that moderate and tranquil sorrow, which it is natural for those to feel who are conscious of retaining many tender ties, many animating prospects. Parents mourn for their children with the bitterness of despair; the aged parent, the widowed mother, loses, when she is deprived of her children, every thing but the capacity of suffering; her heart, withered and desolate, admits no other object, cherishes no other hope. *It is Rachael weeping for her children, and refusing to be comforted, because they are not.*

PART II.

1. To confine our attention to the number of those who are slain in battle, would give but a very inadequate idea of the ravages of the sword. The lot of those who perish instantaneously, may be considered, apart from religious prospects, as comparatively happy, since they are exempt from those lingering diseases and slow torments, to which others are liable. We cannot see an individual expire, though a stranger, or an enemy, without being sensibly moved, and prompted by

compassion to lend him every assistance in our power. Every trace of resentment vanishes in a moment: every other emotion gives way to pity and terror.

2. In these last extremities, we remember nothing but the respect and tenderness due to our common nature. What a scene then must a field of battle present, where thousands are left without assistance, and without pity, with their wounds exposed to the piercing air, while the blood, freezing as it flows, binds them to the earth, amidst the trampling of horses, and the insults of an enraged foe !

3. If they are spared by the humanity of the enemy, and carried from the field, it is but a prolongation of torment. Conveyed in uneasy vehicles, often to a remote distance, through roads almost impassable, they are lodged in ill prepared receptacles for the wounded and the sick, where the variety of distress baffles all the efforts of humanity and skill, and renders it impossible to give to each the attention he demands.

4. Far from their native home, no tender assiduities of friendship, no well known voice, no wife, or mother, or sister, is near to sooth their sorrows, relieve their thirst, or close their eyes in death. Unhappy man ! and must you be swept into the grave unnoticed and unnumbered, and no friendly tear to be shed for your sufferings, or mingled with your dust !

5. We must remember, however, that as a very small portion of a military life is spent in actual combat, so it is a very small part of its miseries, which must be ascribed to this source. More are consumed by the rust of inactivity than by the

edge of the sword ; confined to a scanty or unwholesome diet, exposed in sickly climates, harassed with tiresome marches and perpetual alarms ; their life is a continual scene of hardships and dangers. They grow familiar with hunger, cold and watchfulness. Crowded into hospitals and prisons, contagion spreads amongst their ranks, till the ravages of disease exceed those of the enemy.

6. We have hitherto only adverted to the sufferings of those who are engaged in the profession of arms, without taking into our account the situation of the countries which are the scene of hostilities. How dreadful to hold every thing at the mercy of an enemy, and to receive life itself as boon dependent on the sword. How boundless the fears which such a situation must inspire, where the issues of life and death are determined by no known laws, principles, or customs, and no conjecture can be formed of our destiny, except as far as it is dimly decyphered in characters of blood, in the dictates of revenge, and the caprices of power.

7. Conceive but for a moment the consternation which the approach of an invading army would impress on the peaceful villages in this neighborhood. When you have placed yourselves for an instant in that situation, you will learn to sympathize with those unhappy countries which have sustained the ravages of arms.

8. But how is it possible to give you an idea of these horrors? Here you behold rich harvests, the bounty of Heaven, and the reward of industry, consumed in a moment, or trampled under foot, while famine and pestilence follow the steps of

desolation. There the cottages of peasants given up to the flames, mothers expiring through fear, not for themselves but their infants ; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soil !

9. In another part you witness opulent cities taken by storm ; the streets, where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and the pursued ; the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and of matrons violated, and every age, sex and rank mingled in promiscuous massacre and ruin.

PEACE AND WAR CONTRASTED.

From the same.

1. **THE** morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good ; of the latter, to inflict injuries. The former commands us to succour the oppressed ; the latter to overwhelm the defenceless. The former teaches men to love their enemies ; the latter to make themselves terrible to strangers.

2. The rules of morality will not suffer us to promote the dearest interest by falsehood ; the maxims of war applaud it when employed in the destruction of others. That a familiarity with such maxims must tend to harden the heart, as well as to pervert the moral sentiments, is too obvious to need illustration.

3. The natural consequence of their prevalence is an unfeeling and unprincipled ambition, with an idolatry of talents and a contempt of virtue ; whence the esteem of mankind is turned from the humble, the beneficent, and the good, to men who are qualified by a genius fertile in expedients, a courage that is never appalled, and a heart that never pities, to become the destroyers of the earth.

4. While the philanthropist is devising means to mitigate the evils and augment the happiness of the world, a fellow worker together with God, in exploring and giving effect to the benovolent tendencies of nature ; the warrior is revolving, in the gloomy recesses of his capacious mind, plans of future devastation and ruin.

5. Prisons crowded with captives, cities emptied of their inhabitants, fields desolate and waste, are among his proudest trophies. The fabrick of his fame is cemented with tears and blood ; and if his name is wafted to the ends of the earth, it is in the shrill cry of suffering humanity ; in the curses and imprecations of those whom his sword has reduced to despair.

CHARACTER OF THE EUROPEAN WAR.

From the same.

PART I.

1. To acknowledge the hand of God is a duty indeed at all times ; but there are seasons when it is made so bare, that it is next to impossible, and therefore signally criminal, to overlook it. It is almost unnecessary to add that the present is one of those seasons.

2, If ever we are expected to *be still, and know that he is God*, it is on the present occasion, after a crisis so unexampled in the annals of the world ; during which, scenes have been disclosed, and events have arisen, so much more astonishing than any that history had recorded or romance had feigned, that we are compelled to lose sight of human agency, and to behold the Deity acting as it were apart and alone.

3. The contest in which we have been lately engaged is distinguished from all others in modern times by the number of nations it embraced, and the animosity with which it was conducted. Making its first appearance in the centre of the civilized world, like a fire kindled in the thickest part of a forest, it spread during ten years on every side ; it burnt in all directions, gathering fresh fury in its progress, till it inwrapped the whole of Europe in its flames ! an awful spectacle not only to the inhabitants of the earth, but in the eyes of superior beings !

4. What place can we point out to which its effects have not extended ? Where is the nation, the family, the individual, I might almost say, who has not felt its influence ? It is not, my brethen, the termination of an ordinary contest, which we are assembled this day to commemorate ; it is an event which includes for the present (may it long perpetuate) the tranquillity of Europe and the pacification of the world.

5. We are met to express our devout gratitude to God for putting a period to a war, the most eventful perhaps that has been witnessed for a thousand years, a war which has transformed the face of Europe, and removed the land-marks of nations and limits of empire.

PART II.

1. THE war in which so great a part of the world was lately engaged has been frequently styled a war of principle. This was indeed its exact character : and it was this which rendered it so violent and obstinate.

2. Disputes which are founded merely on passion or on interest, are comparatively of short duration. They are, at least, not calculated to spread. However they may inflame the principals, they are but little adapted to gain partisans.

3. To render them durable, there must be an infusion of speculative opinions. For, corrupt as men are, they are yet so much the creatures of reflection, and so strongly addicted to sentiments of right and wrong, that their attachment to a

public cause can rarely be secured, nor their animosity be kept alive, unless their understandings are engaged by some appearances of truth and rectitude. Hence speculative differences in religion and politics become rallying points to the passions.

4. Whoever reflects on the civil wars between the Guelphs and the Ghibbelines, or the adherents of the Pope and the Emperor, which distracted Italy and Germany in the middle ages : or those betwixt the houses of York and Lancaster, in the fifteenth century, will find abundant confirmation of this remark.

5. This is well understood by the leaders of parties in all nations ; who, though they frequently aim at nothing more than the attainment of power, yet always contrive to cement the attachment of their followers, by mixing some speculative opinion with their contests, well knowing that what depends for support merely on the irascible passions soon subsides.

6. Then does party animosity reach its height, when to an interference of interests sufficient to kindle resentment, is superadded a persuasion of rectitude, a conviction of truth, an apprehension in each party that they are contending for principles of the last importance, on the success of which the happiness of millions depends,

7. Under these impressions men are apt to indulge the most selfish and vindictive passions without suspicion or control. The understanding indeed, in that state, instead of controlling the passions, often serves only to give steadiness to their impulse, to ratify and consecrate, so to speak, all their movements,

8. When we apply these remarks to the late contest, we can be at no loss to discover the source of the unparalled animosity which inflamed it. Never before were so many opposing interests, passions, and principles, committed to such a decision.

9. On one side an attachment to the ancient order of things, on the other a passionate desire of change; a wish in some to perpetuate, in others to destroy every thing; every abuse sacred in the eyes of the former; every foundation attempted to be demolished by the latter; a jealousy of power shrinking from the slightest innovation; pretensions to freedom pushed to madness and anarchy; superstition in all its dotage, impiety in all its fury; whatever, in short, could be found most discordant in the principles, or violent in the passions of men, were the fearful ingredients which the hand of Divine justice selected to mingle in this furnace of wrath.

10. Can we any longer wonder at the desolations it made in the earth? Great as they are, they are no more than might be expected from the peculiar nature of the warfare. When we take this into our consideration, we are no longer surprised to find that the variety of its battles burdens the memory, that the imagination is perfectly fatigued in travelling over its scenes of slaughter, and that falling, like the mistic star in the Apocalypse, *upon the streams and the rivers, it turned the third part of their waters into blood.*

THE SPLENDOR OF WAR AN OBSTACLE TO ITS EXTINCTION.

From a Sermon of the Rev. T. Chalmers delivered in Glasgow, Jan, 1816, on a day of National Thanksgiving for the Restoration of Peace.

1. THE first great obstacle then to the extinction of war is the way in which the heart of man is carried off from its barbarities and its horrors, by the splendor of its deceitful accompaniments. There is a feeling of the sublime in contemplating the shock of armies, just as there is in contemplating the devouring energy of a tempest, and this so elevates and engrosses the whole man, that his eye is blind to the tears of bereaved parents, and his ear is deaf to the piteous moan of the dying, and the shriek of their desolated families.

2. There is a gracefulness in the picture of a youthful warrior burning for distinction on the field, and lured by this generous aspiration to the deepest of the animated throng, where, in the fell work of death, the opposing sons of valor struggle for a remembrance and a name; and this side of the picture is so much the exclusive object of our regard, as to disguise from our view the mangled carcasses of the fallen, and the writhing agonies of the hundreds and the hundreds more who have been laid on the cold ground, where they are left to languish and to die.

3. There no eye pities them. No sister is there to weep over them. There no gentle hand is present to ease the dying posture, or bind up the wounds, which, in the maddening fury of the

combat, have been given and received by the children of one common father. Their death spreads its pale ensigns over every countenance, and when night comes on, and darkness gathers around them, how many a despairing wretch must take up with the bloody field as the untended bed of his last sufferings, without one friend to bear the message of tenderness to his distant home, without one companion to close his eyes.

4. I avow it. On every side of me I see causes at work, which go to spread a most delusive colouring over, war, to remove its shocking barbarities to the back ground of our contemplations altogether. I see it in the history which tells me of the superb appearance of the troops, and the brilliancy of their successive charges. I see it in the poetry which lends the magic of its numbers to the narrative of blood, and transports its many admirers, as, by its images, and its figures, and its nodding plumes of chivalry, it throws its treacherous embellishments over a scene of legalized slaughter.

5. I see it in the music which represents the progress of the battle ; and where, after being inspired by the trumpet-notes of preparation, the whole beauty and tenderness of a drawing-room are seen to bend over the sentimental entertainment ; nor do I hear the utterance of a single sigh to interrupt the death tones of the thickening contest, and the moans of the wounded men as they fade away upon the ear, and sink into lifeless silence.

6. All, all goes to prove what strange and half-sighted creatures we are. Were it not so, war could never have been seen in any other aspect

than that of unmingled hatefulness; and I can look to nothing but to the progress of Christian sentiment upon earth, to arrest the strong current of its popular and prevailing partiality for war. Then only will an imperious sense of duty lay the check of severe principle, on all the subordinate tastes and faculties of our nature. Then will glory be reduced to its right estimate, and the wakeful benevolence of the gospel, chasing away every spell, will be devoted to simple but sublime enterprizes for the good of the species.

THE HOLY LEAGUE.

Interesting State Paper.*

1. In the name of the Holy and Indivisible Trinity.

Their Majesties, the Emperor of Austria, the King of Prussia, and Emperor of Russia, in consequence of the great events which have distinguished Europe, in the course of the three last years, and especially of the blessings which it has pleased Divine Providence to shed upon those states whose governments have placed their confidence and their hope in it alone, having acquired the thorough conviction, that it is necessary for en-

* This document is thought to be of such importance, that we insert it in this book, though not in exact accordance with its design. We do it that it may be preserved and read, and become familiar to the youth of our country—and its influence be universally diffused among our citizens.

sureing their continuance, that the several powers, in their mutual relations, adopt the sublime truths which are pointed out to us by the eternal religion of the Saviour God ;

2 Declare solemnly that the present act has no other object than to show in the face of the universe their unwavering determination to adopt for the only rule of their conduct, both in the administration of their respective states, and in their political relations with every other government, the precepts of this holy religion, the precepts of justice, of charity, and of peace, which, far from being solely applicable to private life, ought, on the contrary, directly to influence the resolutions of princes, and to guide all their undertakings as being the only means of giving stability to human institutions, and of remedying their imperfections.

3. Their majesties have therefore agreed to the following articles.

ART. I. In conformity with the words of the Holy Scriptures, which command all men to regard one another as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as co-patriots, they will lend one another on every occasion, and in every place, assistance, aid, and support; and regarding their subjects and armies, as the fathers of their families, they will govern them in the spirit of fraternity with which they are animated, for the protection of religion, peace and justice.

4. ART. II. Therefore, the only governing principle between the above mentioned governments and their subjects, shall be that of render-

ing reciprocal services; of testifying by an unalterable beneficence the mutual affection with which they ought to be animated; of considering all as only the members of one Christian nation, the three allied princes looking upon themselves as delegated by Providence to govern three branches of the same family; to wit: Austria, Prussia, and Russia.

5. Confessing likewise that the Christian nation, of which they and their people form a part, have really no other sovereign than Him, to whom alone power belongs of right, because in him alone are found all the treasures of love, of science and of wisdom; that is to say, God our Divine Saviour Jesus Christ, the word of the Most High, the word of life. Their Majesties therefore recommend, with the most tender solicitude, to their people, as the only means of enjoying that peace which springs from a good conscience, and which alone is durable, to fortify themselves every day more and more in the principles and exercise of the duties, which the divine Saviour has pointed out to us.

6. ART. III. All powers which wish solemnly to profess the sacred principles which have dictated this act, and who shall acknowledge how important it is to the happiness of nations, too long disturbed, that these truths shall henceforth exercise upon human destinies, all the influence which belongs to them, shall be received with as much readiness as affection, into this holy alliance.

7. Made tripartite, and signed at Paris, in the year of our Lord, 1815, on the 14th (26) of September.

FRANCIS, FREDERIC WILLIAM, ALEXANDER.
A true copy of the original.—ALEXANDER.

St. Petersburg, the day of the birth of our Saviour the 25th of December, 1815.

Speeches on Infidelity.

CONCISE HISTORY OF FRENCH INFIDELITY.

From Dr. Dwight's Sermon on the public Fast, July 23, 1812.

1. ABOUT the year 1728, the great era of Infidelity, *Voltaire* formed a set design to destroy the Christian religion. For this purpose he engaged, at several succeeding periods, a number of men, distinguished for power, talents, reputation, and influence; all deadly enemies to the Gospel; atheists; men of profligate principles, and profligate lives.

2. They inserted themselves into every place, office, and employment, in which their agency might become efficacious, and which furnished an opportunity of spreading their corruptions. They were found in every literary institution from the Abecedarian school, to the Academy of Sci-

ences ; and in every civil office, from that of the bailiff, to that of the monarch.

3. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman, or child, was left unassailed, wherever there was a single hope, that the attack might be successful.

4. Books were written, and published, in innumerable multitudes, in which infidelity was brought down to the level of peasants, and even of children ; and poured with immense assiduity into the cottage, and the school. Others of a superior kind, crept into the shop, and the farmhouse ; and others of a still higher class, found their way to the drawing room, the university, and the palace.

5. A sensual, profligate nobility, and princes, if possible still more sensual and profligate, easily yielded themselves, and their children, into the hands of these minions of corruption.

6. With these was combined a priesthood, which, in all its dignified ranks, was still more putrid ; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible, which they had vowed to defend, as well as to preach ; and to renew the crucifixion of that Redeemer, whom they had sworn to worship.

7. By these agents, and these efforts, the plague was spread with a rapidity, and to an extent, which astonished heaven and earth ; and life went out, not in solitary cases, but by an universal extinction

BRIEF ACCOUNT OF ILLUMINISM.

From the Same.

1. THE Illuminees were Atheists, who, previous to the French revolution, were secretly associated in every part of Europe, with the view of destroying religion, and of engrossing to themselves the government of mankind. Dr. Adam Weishaupt, Professor of the Canon Law, in the University of Ingoldstadt in Bavaria, established the Society of Illuminees.

2. They were distinguished beyond every other class of men, for cunning, mischief, an absolute destitution of conscience, an absolute disregard of all the interests of man, and a torpid insensibility to moral obligation. No fraternity, for so long a time, or to so great an extent, united within its pale such a mass of talents ; or employed in its service such a succession of vigorous efforts.

3. Their doctrines were, *that God is nothing ; that government is a curse, and authority an usurpation ; that civil society is the only apostasy of man ; that the possession of property is robbery ; that chastity and natural affection, are mere prejudices ; and that adultery, assassination, poisoning, and other crimes of a similar nature, are lawful, and even virtuous.*

4. Societies holding these abominable doctrines spread with a rapidity, which nothing but fact could have induced any sober mind to believe. Before the year 1786, they were established in great numbers throughout Germany, in Sweden, Russia, Poland, Austria, Holland, France, Switz-

erland, Italy, England, Scotland, and even in America.

5. Voltaire died in the year following the establishment of Illuminism. His disciples with one heart, and one voice, united in its interests; and, finding a more absolute system of corruption than themselves had been able to form, entered eagerly into all its plans and purposes. Thence forward, therefore, all the legions of infidelity were embarked in a single bottom; and cruised together against order, peace, and virtue. When then the French revolution burst upon mankind, an ample field was opened for the labors of these abandoned men.

6. Had not God *taken the wise in their own craftiness*, and caused *the wicked to fall into the pit which they digged, and into the snares which their hands had set*; it is impossible to conjecture the extent to which they would have carried their devastation of human happiness. But, like the profligate rulers of Israel, those who succeeded, regularly destroyed their predecessors.

7. The spirit of infidelity has the heart of a wolf, the fangs of a tiger, and the talons of a vulture. Blood is its proper nourishment: and it scents its prey with the nerves of a hound, and cowers over a field of death on the sooty pinions of a fiend. Unlike all other animals of prey, it feeds upon its own kind; and, when glutted with the blood of others, turns back upon those, who have been its coadjutors.

8. Between ninety and one hundred of those, who were leaders in this mighty work of destruction, fell by the hand of violence. Enemies to all men, they were of course enemies to each

other. Butchers of the human race, they soon whetted the knife for each other's throats : and the tremendous Being, who rules the universe, whose existence they had denied in a solemn act of legislation, whose perfections they had made the butt of public scorn and private insult, whose Son they had crucified afresh, and whose word they had burnt by the hands of the common hangman ; swept them all by the hand of violence into an untimely grave.

9. The tale made every ear, *which heard it, tingle*, and every heart chill with horror. It was, in the language of Ossian, "*the song of death.*" It was like the reign of the plague in a populous city. Knell tolled upon knell ; hearse followed hearse ; and coffin rumbled after coffin ; without a mourner to shed a tear upon the corpse, or a solitary attendant to mark the place of the grave. *From one new moon to another, and from one sabbath to another, the world went forth and looked after the carcasses of the men, who transgressed against God ; and they were an abhorring unto all flesh.*

THE PUNISHMENT OF AN INFIDEL NATION.

From a Sermon of Rev. R. Hall.

1. THE scenes which have lately been presented to you furnish the most awful and momentous instruction. From them you will learn, that the safety of nations is not to be sought in arts or in arms ; that science may flourish amidst the decay of humanity ; that the utmost barbarity may be

blended with the utmost refinement ; that a passion for speculation, unrestrained by the fear of God and a deep sense of human imperfection, merely hardens the heart : and that as religion, in short, is the great tamer of the breast, the source of tranquillity and order, so the crimes of voluptuousness and impiety inevitably conduct a people, before they are aware, to the brink of desolation and anarchy.

2. If you had wished to figure to yourselves a country which had reached the utmost pinnacle of prosperity, you would undoubtedly have turned your eyes to France, as she appeared a few years before the revolution ; illustrious in learning and genius ; the favourite abode of the arts, and the mirror of fashion, whither the flower of the nobility from all countries resorted, to acquire the last polish of which the human character is susceptible.

3. Lulled in voluptuous repose, and dreaming of a philosophical millennium, without dependance upon God, like the generation before the flood, *they ate, they drank, they married, they were given in marriage.* In that exuberant soil every thing seemed to flourish, but religion and virtue.

4. The season, however, was at length arrived, when God was resolved to punish their impiety, as well as to avenge the blood of his servants, whose souls had for a century been incessantly crying to him from under the altar. And what method did he employ for this purpose ? When he to whom vengeance belongs, when he whose ways are unsearchable, and whose wisdom is inexhaustible, proceeded to the execution of this strange work, he drew from his treasures a weapon he had never employed before.

5. Resolving to make their punishment as signal as their crimes, he neither let loose an inundation of barbarous nations, nor the desolating powers of the universe : he neither overwhelmed them with earthquakes, nor visited them with pestilence. He summoned from among themselves a ferocity more terrible than either ; a ferocity which, mingling in the struggle for liberty, and borrowing aid from that very refinement to which it seemed to be opposed, turned every man's hand against his neighbour, and sparing no age, nor sex, nor rank, till satiated with the ruin of greatness, the distresses of innocence, and the tears of beauty, it terminated its career in the most unrelenting despotism.

6. *Thou art righteous, O Lord, which art, and which was, and which shall be, because thou hast judged thus, for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.*

THE FOLLY OF INFIDELITY.

From Dr. Dwight's Sermon at the Ordination of Mr. Taylor. 1812.

1. EDUCATED infidels covet the character of men of taste ; and boast of possessing it in a superior degree, The primary objects of taste are novelty, grandeur, beauty and benevolence. The three former are extensively diffused over the natural world ; the moral world is replenished with them all.

2. The beauty and grandeur of the natural world ; the beauty of the landscape, and of the sky ; the grandeur of the storm, the torrent, the thunder, and the volcano ; the magnificence of mountains, and the ocean ; and the sublimities of the heavens ; may undoubtedly be relished by the mind of an infidel, as really as by that of a Christian. But how insignificant are even these splendid scenes of nature, if the universe is only a lifeless mass ; a corpse devoid of an animating principle ?

3. How changed is the scene ; how enhanced the sublimity ; when our thoughts discern, that an infinite Mind formed, preserves, controls, and quickens, the whole ; that this mind is every where present ; lives, sees, acts ; directs, and blesses the beings, whom it has made ; that, *if we ascend into heaven, God is there ; if we go down to hell, lo, He is there ! if we take the wings of the morning, and dwell in the uttermost parts of the sea ; even there his hand will lead us, and his right hand hold us.* At the same time, how infinitely more sublime is such a Mind, than all the works, which it has created !

4. In the moral world the loss of the infidel is entire. Of the beauty and greatness of that world they form no conceptions. For these objects their taste is not begun. The pleasures, derived from this source, are the privilege only of minds, which are invested with moral beauty, and adorned with the loveliness of the Gospel.

5. In the field of *intellectual enjoyment* they are not more happy. Their learning is usually mischievous to them ; and their science, of no

value : for both serve only to inflate them with pride, and estrange them from their Maker.

6. What is the world in the eye of an infidel ? A product of fate, chance, or necessity ; without design ; without government ; without a God : its inhabitants born, none knows why ; and destined to go, none knows whither.

7. Of duty, virtue, worship, acceptance with God, and the rewards of obedience, they know, and choose to know, nothing. To them the moral universe is a chaos. The Gospel, looking on this mass of confusion, has said, "*Let there be light :*" and there is light.

CHRISTIANITY CONTRASTED WITH INFIDELITY.

From R. Hall's Sermon on Infidelity. 1800.

1. RELIGION being primarily intended to make men *wise unto salvation*, the support it ministers to social order, the stability it confers on government and laws, is a *subordinate species* of advantage, which we should have continued to enjoy without reflecting on its cause, but for the development of deistical principles, and the experiment which has been made of their effects in a neighboring country.*

2. It had been the constant boast of infidels, that their system, more liberal and generous than christianity, needed but to be tried, to produce an

* France.

immense accession to human happiness ; and christian nations, careless and supine, retaining little of religion but the profession, and disgusted with its restraints, lent a favourable ear to these pretensions.

3. God permitted the trial to be made : in one country, and that the centre of Christendom ; revelation underwent a total eclipse,* while atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank and sex, in indiscriminate proscription and massacre, and convulsed all Europe to its centre : that the imperishable memorial of these events might teach the last generations of mankind, to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights ; to the laborious, the reward of their industry, to the rich, the enjoyment of their wealth, to nobles, the preservation of their honors, and to princes, the stability of their thrones.

4. We might ask the patrons of infidelity, what fury impels them to attempt the subversion of christianity ? Is it that they have discovered a better system ? To what virtues are their principles favorable, or is there one which christians

* It is worthy of attention that *Mercier*, a warm advocate of the French Revolution, and a professed deist, in his recent work, entitled "*New Paris*," acknowledges and laments the extinction of religion in France. "*We have*," says he, "*in proscribing superstition destroyed all religious sentiment : but this is not the way to regenerate the world.*"

have not carried to a higher perfection than any of whom their party can boast? Have they discovered a more excellent rule of life, or a better hope in death, than that which the Scriptures suggest?

5. Above all, what are the pretensions on which they rest their claims to be the guides of mankind; or which embolden them to expect that we should trample upon the experience of ages, and abandon a religion, which has been attested by a train of miracles and prophecies, in which millions of our forefathers have found a refuge in every trouble, and consolation in the hour of death; a religion which has been adorned with the highest sanctity of character and splendor of talents, which enrols amongst its disciples the names of Bacon, Newton, and Locke, the glory of their species, and to which these illustrious men were proud to dedicate the last and best fruits of their immortal genius?

6. If the question at issue is to be decided by argument, nothing can be added to the triumph of christianity; if by an appeal to authority, what have our adversaries to oppose to these great names?

7. Where are the infidels of such pure, uncontaminated morals, unshaken probity, and extended benevolence, that we should be in danger of being seduced into impiety by their example? Into what obscure recesses of misery, into what dungeons, have their philanthropists penetrated to lighten the fetters, and relieve the sorrows of the helpless captive? What barbarous tribes have their apostles visited, what distant climes have

they explored, encompassed with cold, nakedness and want, to diffuse principles of virtue and the blessings of civilization ?

8. Or will they rather choose to waive their pretensions to this extraordinary, and in their eyes, eccentric species of benevolence, (for infidels, we know, are sworn enemies to enthusiasm of every sort) and rest their character on their political exploits, on their efforts to reanimate the virtue of a sinking state, to restrain licentiousness, to calm the tumult of popular fury, and by inculcating the spirit of justice, moderation, and pity for fallen greatness, to mitigate the inevitable horrors of revolution ? Our adversaries will at least have the discretion, if not the modesty, to recede from this test.

INFLUENCE OF INFIDELITY ON MORALS.

From Rev. Robert Hall.

1. THE skeptical or irreligious system subverts the whole foundation of morals. It may be affirmed as a maxim, that no person can be required to act contrary to his greatest good, or his highest interest, comprehensively viewed in relation to the whole duration of his being. It is often our duty to forego our own interest *partially* ; to sacrifice a smaller pleasure for the sake of a greater ; to incur a present evil in pursuit of a distant good of more consequence ; in a word, to arbitrate, amongst interfering claims of inclina-

tion, is the moral arithmetic of human life. But to risk the happiness of the whole duration of our being in any case whatever, admitting it to be possible, would be foolish, because the sacrifice must, by the nature of it, be so great as to preclude the possibility of compensation.

2. As the present world, upon skeptical principles, is the only place of recompense, whenever the practice of virtue fails to promise the greatest sum of present good, cases which often occur in reality, and much oftener in appearance, every motive to virtuous conduct is superseded, a deviation from rectitude becomes the part of wisdom ; and should the path of virtue, in addition to this, be obstructed by disgrace, torment or death, to persevere would be madness and folly, and a violation of the first and most essential law of nature. Virtue on these principles, being, in numberless instances, at war with self preservation, never can or ought to become a fixed habit on the mind.

3. The system of infidelity is not only incapable of arming virtue for great and trying occasions, but leaves it unsupported in the most ordinary occurrences. In vain will its advocates appeal to a moral sense, to benevolence and sympathy ; in vain will they expatiate on the tranquillity and pleasure attendant on a virtuous course ; for it is undeniable that these impulses may be overcome, and though you may remind the offender, that in disregarding them he has violated his nature, and that a conduct consistent with them is productive of much internal satisfaction ; yet, if he reply that his taste is of a dif-

ferent sort, that there are other gratifications which he values more, and that every man must choose his own pleasures, the argument is at an end.

4. Rewards and punishments awarded by Omnipotent Power, afford a palpable and pressing motive, which can never be neglected without renouncing the character of a rational creature ; but tastes and relishes are not to be prescribed.

5. A motive in which the reason of man shall acquiesce, enforcing the practice of virtue, at all times and seasons, enters into the very essence of moral obligation ; modern infidelity supplies no such motive ; it is, therefore, essentially and infallibly, a system of enervation, turpitude and vice.

6. This chasm in the construction of morals, can only be supplied by the firm belief of a rewarding and avenging Deity, who binds duty and happiness, though they may seem distant, in an indissoluble chain, without which, whatever usurps the name of virtue, is not a principle, but a feeling, not a determinate rule, but a fluctuating expedient, varying with the tastes of individuals, and changing with the scenes of life.

7. Nor is this the only way in which infidelity subverts the foundation of morals. All reasoning on morals, pre-supposes a distinction betwixt inclinations and duties, affections and rules : the former prompt, the latter prescribe ; the former supply motives to action, the latter regulate and control it. Hence, it is evident, if virtue has any just claim to authority, it must be under the latter of these notions, that is, under the character

of a law. It is under this notion *in fact*, that its dominion has ever been acknowledged to be paramount and supreme.

8. But without the intervention of a superior will, it is impossible there should be any moral laws except in the lax, metaphorical sense, in which we speak of the laws of matter and motion : men being essentially equal, morality is, on these principles, only a stipulation or silent compact, into which every man is supposed to enter, as far as suits his convenience, and for the breach of which he is accountable to nothing but his own mind. His own mind is his law, his tribunal and his judge.

STATE OF FRANCE AT THE COMMENCEMENT OF
HER REVOLUTION, 1794.

From Obeirne's Fast Sermon.

1. From the day that the spirit of innovation first seized and put in motion the great mass of the people, all that was base, profligate, and vicious amongst them, has been rapidly working up to the suppression of whatever was left of religion, virtue, honor, justice, or equity, yet uncorrupt and untainted.

2. Instead of those grave and solemn deliberations, those dignified and energetic councils, those cool, steady, and magnanimous exertions that have distinguished such revolutions as have given freedom, with all its blessings, to an oppressed

people, all the mean passions, and sordid propensities of our degenerate nature, were immediately brought into alliance with the usurping power. The reins were instantly thrown loose to licentiousness, and the very dregs of the people brought forward, as the only instruments that could be employed with effect in such a cause.

3. All authority was declared to be an usurpation on their rights—all subordination was slavery, all distinctions of condition, and all difference in property, whether acquired by honest industry, or inherited from wise and prudent ancestors, was represented as an unjust encroachment on that equality which nature had established between man and man.

4. In the dreadful excesses which such doctrines naturally invited, the government itself took the most active part. It became an accomplice in all the horrors, which, it has been hitherto the object of all governments to prevent. Every new regulation provided for disorder—Every new decree was an enforcement of violence, rapine and murder.

5. To the daggers of the assassins, and the pikes of the sanguinary banditti, who appeared to be satiated with *the summary acts of justice*, that had so long deluged the streets of Paris with the blood of innocent victims, were substituted a legalised massacre, the inexorable sentence of the revolutionary tribunal, and the terrors of that fatal instrument of execution,* that never knows rest, that never admits reprieve.

* The Guillotine.

6. Atheism was proclaimed to be seated on the altars of religion. Under its tutelary protection their empire, like that of ancient Rome, was to know no limits of territory or of time.

7. The faith of Jesus Christ, with all its mild and humane injunctions, with all its charities, and all its salutary provisions for the order, peace, and tranquillity of society, was denounced as a system unworthy of the ardent, daring, and uncontrollable spirit that inflamed the legislators of France. In their infidelity they triumphed over its doctrines—in their practice they violated its duties—in the plunder of its churches they gratified their rapacious avarice—and in the massacre of its ministers they satisfied their thirst for blood.

8. In the course of these increasing disorders, the unhappy nation became a prey to a succession of tyrants, each supplanting the other, as from his character, his habits, or his profession, he appeared best qualified to act a part on the horrid scene. The accession of every individual to the confederacy of power, was marked by a nearer approach to the extremes of oppression, cruelty and intolerance; and in this race of insatiable, shameless, remorseless ambition, the most forward and daring of their own accomplices rushed to their ruin.

9. The executioner of one day became the criminal of the next; and, O! the inscrutableness of the divine justice! the advisers and actors in the murder of their injured sovereign, were, in their turn, denied, by their own confederates, that mercy, which they had themselves denied to

him. They clashed with the private designs of some new conspirator; and meeting the fate of the impious and cruel Jezebel, *where dogs licked the blood of their innocent victim, dogs, in a few days, licked their blood.*

Speeches on Education.

ADVANTAGES OF KNOWLEDGE.

From Rev. R. Hall's Sermon, "Advantage of knowledge to the lower classes." 1810.

1. KNOWLEDGE in general expands the mind, exalts the faculties, refines the taste of pleasure, and opens innumerable sources of intellectual enjoyment.

2. By means of it, we become less dependent for satisfaction upon the sensitive appetites; the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself, and expatiate in the cool and quiet walks of contemplation.

3. The poor man who can read, and who possesses a taste for reading, can find entertainment at home, without being tempted to repair to the public house for that purpose. His mind can find him employment when his body is at rest; he does not lie prostrate and afloat on the current

of incidents, liable to be carried whithersoever the impulse of appetite may direct.

4. There is in the mind of such a man an intellectual spring urging him to the pursuit of *mental* good; and if the minds of his family also are a little cultivated, conversation becomes the more interesting, and the sphere of domestic enjoyment enlarged.

5. The calm satisfaction which books afford, puts him into a disposition to relish more exquisitely, the tranquil delight inseparable from the indulgence of conjugal and parental affection: and as he will be more respectable in the eyes of his family than he who can teach them nothing, he will be naturally induced to cultivate whatever may preserve, and shun whatever would impair that respect.

6. He who is inured to reflection will carry his views beyond the present hour; he will extend his prospect a little into futurity, and be disposed to make some provision for his approaching wants; whence will result an increased motive to industry, together with a care to husband his earnings, and to avoid unnecessary expense.

7. The poor man who has gained a taste for good books, will in all likelihood become thoughtful, and when you have given the poor a habit of thinking, you have conferred on them a much greater favor than by the gift of a large sum of money, since you have put them in possession of the *principle* of all legitimate prosperity.

OBJECTIONS TO THE EDUCATION OF THE POOR
ANSWERED.

From the Same.

1. SOME have objected to the instruction of the lower classes, from an apprehension that it would lift them above their sphere, make them dissatisfied with their station in life, and by impairing the habit of subordination, endanger the tranquillity of the state; an objection devoid surely of all force and validity.

2. It is not easy to conceive in what manner instructing men in their duties can prompt them to neglect those duties, or how that enlargement of reason which enables them to comprehend the true grounds of authority and the obligation to obedience, should indispose them to obey.

3. Nothing in reality renders legitimate government so insecure as extreme ignorance in the people. It is this which yields them an easy prey to seduction, makes them the victims of prejudice and false alarms, and so ferocious withal, that their interference in a time of public commotion, is more to be dreaded than the eruption of a volcano.

4. Look at the popular insurrections and massacres in France: of what description of persons were those ruffians composed who, breaking forth like a torrent, overwhelmed the mounds of lawful authority? Who were the cannibals that sported with the mangled carcasses and palpitating limbs of their murdered victims, and dragged them about with their teeth in the gardens of the Thuil-

leries ; Were they refined and elaborated into these barbarities by the efforts of a too polished education ? No : they were the very scum of the populace, destitute of all moral culture, whose atrocity was only equalled by their ignorance.

5. Who are the persons who, in every country, are most disposed to outrage and violence, but the most ignorant and uneducated of the poor ? to which class also chiefly belong those unhappy beings who are doomed to expiate their crimes at the fatal tree ; few of whom, it has recently been ascertained, on accurate inquiry, are able to read, and the greater part utterly destitute of all moral or religious principle.

EVILS OF IGNORANCE.

From the same.

1. **IGNORANCE** gives a sort of extremity to prejudice, and perpetuity to error. When a baleful superstition, like that of the church of Rome, has once got footing among a people in this situation, it becomes next to impossible to eradicate it : for it can only be assailed, with success, by the weapons of reason and argument, and to these weapons it is impassive. The sword of ethereal temper loses its edge, when tried on the scaly hide of this leviathan.

2. No wonder the church of Rome is such a friend to ignorance ; it is but paying the arrears of gratitude in which she is deeply indebted. How is it possible for her not to hate that light which

would unveil her impostures, and detect her enormities?

3. If we survey the genius of Christianity, we shall find it to be just the reverse. It was ushered into the world with the injunction, *go and teach all nations*, and every step of its progress is to be ascribed to instruction.

4. At the reformation, the progress of the reformed faith went hand in hand with the advancement of letters; it had every where the same friends and the same enemies, and next to its agreement with the holy Scriptures, its success is chiefly to be ascribed, under God, to the art of printing, the revival of classical learning, and the illustrious patrons of science attached to its cause.

5. In the representation of that glorious period, usually styled the Millennium, when religion shall universally prevail, it is mentioned as a conspicuous feature, that *men shall run to and fro, and knowledge shall be increased*. That period will not be distinguished from the preceding, by men's minds being more torpid and inactive, but rather by the consecration of every power to the service of the Most High.

6. It will be a period of remarkable illumination, during which *the light of the moon shall be as the light of the sun, and the light of the sun as that of seven days*. Every useful talent will be cultivated, every heart, subservient to the interests of man, be improved and perfected; learning will amass her stores, and genius emit her splendor; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love.

Speeches on the Slave Trade.

EXTRACTS FROM MR. WILBERFORCE'S SPEECH.

Delivered on the 2d of April, 1792, in the House of Commons, on a motion for the Abolition of the Slave Trade.

1. WOULD you be acquainted with the character of the Slave Trade—look to the continent of Africa, and there you will behold such a scene of horrors as no tongue can express, no imagination can represent to itself. One mode adopted by the petty chieftains of that country to supply our traders with slaves is, that of committing depredations upon each other's territories: This circumstance gives a peculiar character to the wars in Africa. They are predatory expeditions, of which the chief object is the acquisition of slaves.

2. But this, Sir, is the lightest of the evils Africa suffers from the Slave Trade. Still more intolerable are those acts of outrage which we are continually stimulating the kings to commit on *their own* subjects. Instead of the guardians and protectors, these kings have been made, through our instrumentality, the despoilers and ravagers of their people.

3. A chieftain is in want of European commodities. He sends a party of soldiers by night to one of his own defenceless villages. They set fire to it; they seize the miserable inhabitants as they are flying from the flames, and hurry with them to the ships of the Christian traders, who,

hovering like vultures over these scenes of carnage, are ever ready for their prey.

4. Nor is it only by the chieftains that these disorders are committed ; every one's hand is against his neighbor. Whithersoever a man goes, be it to the watering-place, or to the field, he is not safe. He never can quit his house without fear of being carried off by fraud or force ; and he dreads to come home again, lest on his return, he should find his hut a heap of ruins, and his family torn away into perpetual exile. Distrust and terror every where prevail, and the whole country is one continued scene of anarchy and desolation.

5. But this is not all. No means of procuring slaves, is left untouched. Even the *administration of justice* itself is made a fertile source of supply to this inhuman traffick. Every crime is punished by slavery ; and false accusations are continually brought, in order to obtain the price for which the criminal is sold. Sometimes the judges have a considerable part of this very price. Every man, therefore, is stimulated to bring an action against his neighbor.

6. But these evils, terrible as they are, do not equal those which are endured on board ship, or in what is commonly called *the middle passage*. The mortality during this period is excessive. The slaves labor under a fixed dejection and melancholy, interrupted now and then by lamentations and plaintive songs, expressive of their concern for their relations and friends and native country.

7. Many attempt to drown themselves ; others obstinately refuse to take sustenance ; and when

the whip and other violent means have been used to compel them to eat, they have sometimes looked up in the face of the officer who executed his task, and console themselves by saying, in their own language, "presently we shall be no more."

8. O, Sir ! are not these things too bad to be any longer endured ? I cannot but persuade myself that whatever difference of opinion there may have been, we shall be this night at length unanimous. I cannot believe that a British House of Commons will give its sanction to the continuance of this infernal traffick. Never was there, indeed, a system so big with wickedness and cruelty. To whatever part of it you direct your view, the eye finds no relief.

9. It is the gracious ordinance of Providence, both in the natural and moral world, that good should often arise out of evil. Hurricanes clear the air, and persecution promotes the propagation of the truth. Pride, vanity, and profusion, in their remoter consequences contribute often to the happiness of mankind. Even those classes of men that may seem most noxious have some virtues. The Arab is hospitable, The robber is brave. We do not necessarily find cruelty associated with fraud, or meanness with injustice.

10. But here it is otherwise. It is the prerogative of this detested traffick to separate from evil its concomitant good, and reconcile discordant mischiefs ; it robs war of its generosity ; it deprives peace of its security. You have the vices of polished society without its knowledge or its comforts ; and the evils of barbarism without its simplicity.

11. No age, sex or rank is exempt from the influence of this wide-wasting calamity. It attains to the fullest measure of pure, unmixed wickedness; and scorning all competition or comparison, it stands in the undisputed possession of its detestable pre-eminence.

MR. PITT'S SPEECH.

Delivered on the same occasion with the preceding.

PART I.

1. SIR, I now come to Africa. That is the ground on which I rest; and here it is, that I say my right honorable friends* do not carry their principles to their full extent.

2. Why ought the slave trade to be abolished? *because it is incurable injustice.* How much stronger then is the argument for immediate, than gradual abolition! by allowing it to continue even for one hour, do not my right honorable friends weaken—do not they desert, their own argument of its injustice? If on the ground of injustice it ought to be abolished at last, why ought it not now? Why is injustice suffered to remain for a single hour?

3. From what I hear without doors, it is evident that there is a general conviction entertained of its being far from just, and from that very conviction of its injustice, some men have been led, I fear,

* Mr. Dundas, now lord Melville; Mr. Addington, now lord Sidmouth.

to the supposition, that the Slave Trade never could have been permitted to begin, but from some strong and irresistible necessity; a necessity, however, which, if it was fancied to exist at first, I have shown cannot be thought by any man whatever to exist now.

4. This plea of necessity, thus presumed, and presumed, as I suspect, from the circumstance of injustice itself, has caused a sort of acquiescence in the continuance of this evil. Men have been led to place it among the rank of those *necessary evils*, which are supposed to be the lot of human creatures, and to be permitted to fall upon some countries or individuals, rather than upon others, by that Being, whose ways are inscrutable to us, and whose dispensations, it is conceived, we ought not to look into.

5. The origin of evil is indeed a subject beyond the reach of human understandings; and the permission of it by the Supreme Being, is a subject into which it belongs not to us to inquire. But where the evil in question is a moral evil, which a man can scrutinize, and where that moral evil has its origin *with ourselves*, let us not imagine that we can clear our consciences by this general, not to say irreligious and impious way of laying aside the question.

6. If we reflect at all on this subject, we must see that every necessary evil supposes that some other and *greater* evil would be incurred were it removed: I therefore desire to ask, what can be that greater evil, which can be stated to overbalance the one in question?—*I know of no evil*

that ever has existed, nor can imagine any evil to exist, worse than the tearing EIGHTY THOUSAND PERSONS annually from their native land, by a combination of the most civilized nations, in the most enlightened quarter of the globe ; but more especially by that nation which calls herself the most free and most happy of them all.

PART II.

1. Think of EIGHTY THOUSAND persons carried away out of their country, by we know not what means ; for crimes imputed ; for light or inconsiderable faults ; for debt perhaps ; for the crime of witchcraft, or a thousand other weak and scandalous pretexts. Think on all the fraud and kidnapping, the villanies and perfidity, by which the Slave Trade is supplied. Reflect on these eighty thousand persons thus annually taken off. There is something in the horror of it that surpasses all imagination.

2. But that country, it is said, has been in some degree civilized, and civilized by us. It is said they have gained some knowledge of the principles of justice. What, sir, have they gained principles of justice from *us* ? Is their civilization brought about by us ?

3. Yes, we give them enough of our intercourse to convey to them the means, and to initiate them in the study of mutual destruction. We give them just enough of the forms of justice to enable them to add the pretext of legal

trials to their other modes of perpetrating the most atrocious iniquity. We give them just enough of European improvements to enable them the more effectually to turn Africa into a ravaged wilderness.

4. But I refrain from enumerating half the dreadful consequences of this system. Do you think nothing of the ruin and the miseries in which so many other individuals, still remaining in Africa, are involved in consequence of carrying off so many myriads of people? Do you think nothing of their families which are left behind; of the connexions which are broken; of the friendships, attachments, and relationships that are burst asunder?

5. What do you yet know of the internal state of Africa? You have carried on a trade to that quarter of the globe from this civilized and enlightened country; but such a trade that, instead of diffusing either knowledge or wealth, it has been the check to every laudable pursuit. Long as that continent has been known to navigators, the extreme line and boundaries of its coasts is all with which Europe is yet acquainted.

6. As to the whole interior of that continent you are by your own principles of commerce entirely shut out. Africa is known to you only in its skirts. Yet even there you are able to infuse a poison that spreads its contagious effects from one end of it to the other; which penetrates to its very centre, corrupting every part which it reaches. You there subvert the whole

order of nature ; you aggravate every natural barbarity, and furnish to every man living on that continent, motives for committing, under the name and pretext of commerce, acts of perpetual violence and perfidy against his neighbor.

7. Thus, Sir, has the perversion of British commerce carried misery to one whole quarter of the globe. How shall we ever repair this mischief? How shall we obtain forgiveness from Heaven if we refuse to use the means reserved to us for wiping away the guilt and shame with which we are now covered?

8. If we refuse even now to put a stop to them, how greatly aggravated will be our guilt. What a blot will these transactions forever be in the history of this country! Shall we then delay to repair these injuries? Shall we not rather count the days and hours that are suffered to intervene and to delay the accomplishment of such a work?

PART III.

1. There was a time, Sir, when even human sacrifices are said to have been offered in this island. Nay, the very practice of the Slave Trade once prevailed among us. Slaves were formerly an established article of our exports. Great numbers were exported like cattle from the British coast, and were to be seen exposed for sale in the Roman market.

2. Now, Sir, it is alledged that Africa labors under a natural incapacity for civilization, that it is enthusiasm and fanaticism to think that she can ever enjoy the knowledge and the morals of Europe; that Providence never intended her to rise above a state of barbarism. Allow of this principle, as applied to Africa, and I should be glad to know, why it might not also have been applied to ancient and uncivilized Britain?

3. Why might not some Roman Senator, reasoning on the principles of the honorable gentlemen, and pointing to British barbarians, have predicted with equal boldness, "there is a people that will never rise to civilization—there is a people never destined to be free—a people without the understanding necessary for the attainment of useful arts; depressed by the hand of nature below the level of the human species; and created to form a supply of slaves for the rest of the world." Might not this have been said, according to the principles, which we now hear stated in all respects as fairly and as truly of Britain herself at that period of her history, as it can now be said by us of the inhabitants of Africa?

4. We, Sir, have long since emerged from barbarism. We have almost forgotten that we were once barbarians. Yet we were once as obscure among the nations of the earth, as savage in our manners, as debased in our morals, as degraded in our understandings, as these unhappy Africans are at present. But in the lapse of

a long series of years, by a progression slow, and for a time, almost imperceptible, we have become rich in a variety of acquirements, unrivalled in commerce, pre eminent in arts, foremost in the pursuits of philosophy and science, and established in all the blessings of civil society.

5. We are in the possession of peace, of happiness, and of liberty. We are under the guidance of a mild and beneficent religion; and we are protected by impartial laws, and the purest administration of justice. From all these blessings we must forever have been shut out, had there been any truth in those principles which some gentlemen have not hesitated to lay down as applicable to Africa. Ages might have passed without our emerging from barbarism; we might at this hour have been little superior either in morals, in knowledge, or refinement to the rude inhabitants of Guinea.

6. I trust we shall no longer continue this commerce, to the destruction of every improvement on that wide continent. If we listen to the voice of reason and duty, and pursue this night the line of conduct which they prescribe, some of us may live to see a reverse of that picture, from which we now turn our eyes with shame and regret.

7. We may live to behold the natives of Africa, engaged in the calm occupations of industry, in the pursuits of a just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon their land,

which at some happy period in still later times, may blaze with full lustre; and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent.

8. Then may we hope that even Africa, though last of all the quarters of the globe, shall enjoy at length in the evening of her days those blessings, which have descended so plentifully upon us in a much earlier period of the world.

MR. FOX'S SPEECH.

On the same occasion with the preceding.

PART I.

1. THE honorable gentlemen call themselves *moderate men*; but upon the subject of the Slave Trade, I confess, I neither feel, nor desire to feel, any thing like moderation. Sir, to talk of moderation upon this matter, reminds me of a passage in Middleton's Life of Cicero. He says, "to enter a man's house and kill him, his wife, and family, in the night, is certainly a most heinous crime, and deserving of death. But to break open his house, to murder him, his wife and all his children, in the night, may still be very right, *provided it is done with moderation.*"

2. This is absurd, it will be said ; and yet, sir, it is not so absurd as to say, the Slave trade may be carried on with moderation. For if you cannot break into a single house, if you cannot rob and murder a single man, with moderation ; with what moderation can you break up a whole country—can you pillage and destroy a whole nation ? Indeed—indeed, Sir, in an affair of this nature, I do not profess moderation ! I could never think of this abolition, but as a question of simple justice.

3. I will suppose, that the West-India islands are likely to want slaves, on account of the disproportion of the sexes. How is this to be cured ? A right honorable gentleman proposes a bounty on an importation of females : or in other words, he proposes to make up this deficiency, by offering a premium to any crew of unprincipled and savage ruffians, who will attack and carry off any of the females of Africa ! *a bounty from the parliament of Britain* that shall make the fortune of any man, or set of men, who shall kidnap or steal, any unfortunate females from that continent ! who shall kill their husbands, fathers or relations, or shall instigate any others to kill them, in order that these females may be procured !

4. I should like to see the right honorable gentleman bring up such a clause. I should like to see how his clause would be worded. I should like to know, who is the man that would pen such a clause. For my part, I complain of the whole system on which this trade is founded.

5. The mode too, by which the honorable gentleman proposes to abolish slavery in the West-Indies, is not a little curious. First of all, the children are to be *born free*; then to be educated at the expense of those to whom the father belongs. The race of future freemen, he says, shall not be without education, like the present miserable slaves. But then it occurred to the right honorable gentleman, that they could not be educated for nothing. In order therefore, to repay this expense, says he, when educated, they shall be slaves for ten or fifteen years; and so we will get over that difficulty.

6. They are to have the education of a freeman, in order to qualify them for being free: and after they have been so educated, then they shall go and be slaves. Now what can be more visionary than such a mode of emancipation? If any one scheme can be imagined more absurd than another, I think it is the one now proposed.

PART II.

1. The mode of procuring slaves in Africa has nothing like fairness in it. The most reputable way of accounting for the supply of slaves is to represent them as having been convicted of crimes, by legal authority. But, Sir, the number of slaves annually exported from Africa is so great, that it is impossible to believe that all of them have been guilty of crimes. Britain alone take off no less than thirty or forty thousand Africans every year.

2. But allowing all these men to have been condemned by due legal process, and according to the strictest principles of justice ; surely, Sir, in this view it is rather condescending in our country, and rather new also for us, to take on ourselves the task of transporting the convicts of other parts of the world, much more of those whom we call barbarous.

3. Suppose now the court of France or Spain were to intimate a wish that we should perform this office for their criminals ; I believe we should hardly find terms strong enough to express our sense of the insult. But for Africa—for its petty states—for its lowest and most miserable criminals, we accept the office with satisfaction and eagerness.

4. Now, Sir, a word or two as to the specific crimes for which the Africans are sold as criminals. *Witchcraft*, in particular, is one. For this we entertain so sacred a horror, that there being no objects to be found at home, we make, as it were, a crusade to Africa, to show our indignation at the sin !

5. As to *adultery*, the practice to be sure, does not stand exactly on the same ground. Adulterers are to be met with in this country. Determined, however, to show our indignation at this crime also, we send to Africa to punish it. We there prove our anger at it to be not a little severe, and lest any one in the world should escape punishment, we are willing to go even to Africa to be their executioners.

6. The house will remember that what I have here stated, is even by their own account, the

very best state of the 'case which the advocates for the Slave Trade have pretended to set up. But let us see how far facts will bear them out even in these miserable pretexts.

7. In one part of the evidence, we find a well-known black trader brings a girl to a slave ship to be sold. The captain buys her. Some of her relations come on board afterwards, and ascertain by whom she was sold. They, in return, catch the vender, bring him to the same ship, and sell him for a slave. What, says the black trader to the captain? "Do you buy *me* your grand trader?" "Yes, says the captain, I will buy you or any one else."

8. Now, Sir, there is great reason for dwelling on this story. Certainly at the first view, it appears to be an instance of the most barefaced villany, and of nothing else. But if we examine well into the subject, we shall see that what happened in this case is, and must ever be the common and ordinary conduct, that results from the very nature and circumstances of the trade itself.

9. How could this captain decide? What means had he even of inquiring who was the real owner of this girl? Whether the grand trader or not; or who was the owner of the grand trader.

10. The captain said when they sold the grand trader, the same thing which he said when the trader sold the girl; and the same thing too which he always had said, and always must say, namely, "I cannot know who has a right to sell you; it is no affair of mine. If they'll sell you,

I'll buy you. I cannot enter into these controversies. If any man offers me a slave, my rule is to buy him, and ask no questions."

11. That the trade is, in fact, carried on in this manner, is indisputable ; and that wars are made in Africa, solely for the purpose of supplying the European Slave Trade, is equally so.

PART III.

1. I now come, Sir, to that which I consider really as the foundation of the whole business. The more I think on the subject, the more I reflect on all the arguments, feeble as they are, which our adversaries bring forward in their defence, the more am I convinced that there is one ground, and only one ground on which it is possible for their side of the question to stand.

2. It is an argument, which, though they did resort to at first, they have not used to-day ; but which really, Sir, if I were to advise them, they should again employ, and rest their whole case upon it. I mean that there is a difference of species, between black men and white, which is to be assumed from the difference of color.

3. Driven as our antagonists have been, from this position, and ashamed of it, as they now are, they really have no other. Why, Sir, if we can but establish that blacks are men like ourselves, is it possible that we can have any patience on the subject ? Apply the same case to France which is happening every day in Africa. The differ-

ence, in fact, is only in the color of the people of the two countries.

4. There exists now in France, or in several of its provinces, a very great degree of animosity between the two contending parties. Let us suppose now that at Marseilles, for instance, or some other port, the aristocrats were to sell the democrats as fast as they could catch them; and the democrats were to sell the aristocrats in like manner, and that we had ships hovering on the coast, ready to carry them all off as slaves to Jamaica, or some other island in the West-Indies.

5. If we were to hear of such a circumstance, would it not strike us with horror? What is the reason? Because these men are of our own color. There is no other difference in the two cases whatever. It would fill us all with horror to authorize slavery any where, with respect to white men. Is it not quite as unjust, because some men are black, to say there is a natural distinction as to them; and that black men, because they are black, ought to be slaves?

6. Set aside difference of color, and is it not the height of arrogance to allege, that because we have strong feelings and cultivated minds, it would be great cruelty to make slaves of us; but that because they are yet ignorant and uncivilized, it is no injury at all to them? Such a principle, once admitted, lays the foundation of a tyranny and injustice that has no end.

7. I remember to have once heard or read long before the present question was agitated, a well known story of an African, who was of the

first rank in his own country, and a man of letters. He was taken in one of those plundering wars, which the Slave Trade excites, was carried to Maryland, and sold, as it happened, to a remarkably humane and very excellent man. His master inquired into the case, found out that he was educated in the Mahometan religion, that he could read and write Arabic, that he was a man of rank, as well as literature, and all the circumstances being taken into consideration, he was, after a full examination of facts, redeemed and sent home to Africa.

8. Now, Sir, if this man with all his advantages had fallen into the hands, I do not say of a hard hearted, but even an ordinary master, would he not inevitably have worn out his life in the same Egyptian bondage in which thousands of his fellow-Africans drag on their miserable days? Put such cases as these home to yourselves; and you will find the Slave Trade is not to be justified, nor to be tolerated for a moment, for the sake of any convenience.

Speeches on various Occasions.

THE FIRST SETTLERS OF NEW-ENGLAND.

From an Oration, delivered at Plymouth, Dec. 22d, 1802, on the Anniversary of the landing of the Plymouth settlers. By the Hon. John Quincy Adams.

1. In reverting to the period of their origin, other nations have generally been compelled to plunge into the chaos of impenetrable antiquity, or to trace a lawless ancestry into the caverns of ravishers and robbers. It is your peculiar privilege to commemorate in this birth day of your nation, an event ascertained in its minutest details: an event of which the principal actors are known to you familiarly, as if belonging to your own age; an event of a magnitude before which imagination shrinks at the imperfection of her powers. It is your further happiness to behold in those eminent characters, who were most conspicuous in accomplishing the settlement of your country, men upon whose virtues you can dwell with honest exultation.

2. The founders of your race are not handed down to you, like the father of the Roman people, as the sucklings of a wolf. You are not descended from a nauseous compound of fanacticism and sensuality, whose only argument was the sword, and

whose only paradise was a brothel. No Gothic scourge of God—No Vandal pest of nations. No fabled fugitive from the flames of Troy—No bastard Norman tyrant appears among the list of worthies, who first landed on the rock which your veneration has preserved as a lasting monument of their achievement.

3. The great actors of the day we now solemnize were illustrious by their intrepid valor, no less than by their christian graces; but the clarion of conquest has not blazoned forth their names to all the winds of Heaven. Their glory has not been wafted over oceans of blood to the remotest regions of the earth. They have not erected to themselves, colossal statues upon pedestals of human bones, to provoke and insult the tardy hand of heavenly retribution.

4. But theirs was “the better fortitude of patience and heroic martyrdom.” Theirs was the gentle temper of christian kindness—the rigorous observance of reciprocal justice—the unconquerable soul of conscious integrity. Worldly fame has been parsimonious of her favors to the memory of those generous champions.

5. Their numbers were small—their stations in life obscure—the object of their enterprise unostentatious—the theatre of their exploits remote: how could they possibly be favorites of worldly fame? That common crier, whose existence is only known by the assemblage of multitudes—that pander of wealth and greatness so eager to haunt the palaces of fortune, and so fastidious to the houseless dignity of virtue—that parasite of pride, ever scornful to meekness, and ever obsequious

to insolent power—that headless trumpeter, whose ears are deaf to modest merit, and whose eyes are blind to bloodless, distant excellence.

RELIGION A SECURITY AGAINST NATIONAL
CALAMITIES.

From Rev. R. Hall's Sermon, "Reflections on War."

1. OUR only security against national calamities is a steady adherence to religion, not the religion of mere form and profession, but that which has its seat in the heart; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extent in the sacred Scriptures; consisting in sorrow for sin, in the love of God, and faith in a crucified Redeemer. If this religion revives and flourishes amongst us, we may still surmount all our difficulties, and no weapon formed against us will prosper; if we despise or neglect it, no human power can afford us protection.

2. Instead of showing our love to our country, therefore, by engaging eagerly in the strife of parties, let us choose to signalize rather by beneficence, by piety, by an exemplary discharge of the duties of private life, under a persuasion that that man, in the final issue of things, will be seen to have been the best patriot, who is the best Christian.

3. He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary, than

for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment.

4. While the passion, then, of some is to shine, of some to govern, and of others to accumulate, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which Heaven inspires; that of being and of doing good.

DUTY OF VISITING THE POOR.

From a Sermon of Rev. R. Hall, delivered before a Society for the relief of the poor.

1. It is, in my humble opinion, a most excellent part of the plan of the Society, in whose behalf I address you, that no relief is administered without first personally visiting the objects in their own abode. By this means the precise circumstances of each case are clearly ascertained, and imposture is sure to be detected.

2. Where charity is administered without this precaution, as it is impossible to discriminate real from pretended distress, the most disinterested benevolence often fails of its purpose; and that is yielded to clamorous importunity, which is withheld from lonely want.

3. The mischief extends much farther. From the frequency of such imposition, the best minds are in danger of becoming disgusted with the exercise of pecuniary charity, till, from the mistaken persuasion that it is impossible to guard against

deception, they treat the most abandoned and the most deserving with the same neglect. Thus the heart contracts into selfishness, and those delicious emotions which the benevolent Author of nature implanted to prompt us to relieve distress, become extinct; a loss greater to ourselves than to the objects to whom we deny our compassion.

4. To prevent a degradation of character so fatal, allow me to urge on all whom Providence has blessed with the means doing good, on those especially who are indulged with influence and leisure, the importance of devoting some portion of their time in *inspecting*, as well as of their property in *relieving*, the distresses of the poor.

5. By this means an habitual tenderness will be cherished, which will heighten inexpressibly the happiness of life; at the same time that it will most effectually counteract that selfishness which a continual addictedness to the pursuits of avarice and ambition never fails to produce.

6. As selfishness is a principle of continual operation, it needs to be opposed by some other principle, whose operation is equally uniform and steady; but the casual impulse of compassion, excited by occasional applications for relief, is by no means equal to this purpose. Then only will benevolence become a prevailing habit of mind, when its exertion enters into the *system* of life, and occupies some stated portion of the time and attention.

7. In addition to this, it is worth while to reflect how much consolation the poor must derive from finding they are objects of personal attention to their more opulent neighbors, that they are ac-

known as brethren of the same family, and that should they be overtaken with affliction or calamity, they are in no danger of perishing unpitied and unnoticed. With all the pride that wealth is apt to inspire, how seldom are the opulent truly aware of their high destination !

8. Placed by the Lord of all on an eminence, and intrusted with a superior portion of his goods, to them it belongs to be the dispensers of his bounty, to succor distress, to draw merit from obscurity, to behold oppression and want vanish before them, and, accompanied wherever they move with perpetual benedictions, to present an image of Him, who, at the close of time, in the kingdom of the redeemed, will *wipe away tears from all faces.*

ON THE DANGER OF NEGLECTING THE POOR.

From the Same.

1. To descant on the evils of poverty might seem entirely unnecessary, (for what with most is the great business of life, but to remove it to the greatest possible distance ?) were it not that besides its being the most common of all evils, there are circumstances peculiar to itself, which expose it to neglect. The seat of its sufferings are the appetites, not the passions ; appetites which are common to all, and which, being capable of no peculiar combinations, confer no distinction.

2. There are kinds of distress founded on the passions, which, if not applauded, are at least ad-

mired in their excess, as implying a peculiar refinement of sensibility in the mind of the sufferer. Embellished by taste, and wrought by the magic of genius into innumerable forms, they turn grief into a luxury, and draw from the eyes of millions, delicious tears.

3. But no muse ever ventured to adorn the distresses of poverty or the sorrows of hunger. Disgusting taste and delicacy, and presenting nothing pleasing to the imagination, they are mere misery in all its nakedness and deformity. Hence shame in the sufferer, contempt in the beholder, and an obscurity of station, which frequently removes them from the view, are their inseparable portion.

4. Nor can I reckon it on this account amongst the improvements of the present age, that by the multiplication of works of fiction, the attention is diverted from scenes of real, to those of imaginary distress; from the distress which demands relief, to that which admits of embellishment: in consequence of which the understanding is enervated, the heart is corrupted, and those feelings which were designed to stimulate to active benevolence, are employed in nourishing a sickly sensibility.

5. Leaving therefore these amusements of the imagination to the vain and indolent, let us awake to nature and truth, and in a world from which we must so shortly be summoned, a world abounding with so many real scenes of heart-rending distress, as well as of vice and impiety, employ all our powers in relieving the one, and in correcting the other, that when we have arrived at the bor-

ders of eternity, we may not be tormented with the awful reflection of having lived in vain.

ON PROFANE SWEARING.

From R. Hall's Sermon, "Sentiments proper to the present crisis." 1809.

1. **AMONG** the proofs of the degeneracy of our manners is that almost and universal profaneness which taints our daily intercourse. In no nation under heaven, probably, has the profanation of sacred terms been so prevalent as in this christian land.

2. The name even of the Supreme Being himself, and the words he has employed to denounce the punishments of the impenitent, are rarely mentioned, but in anger or in sport ; so that were a stranger to our history to witness the style of our conversation, he would naturally infer that we considered religion as a detected imposture ; and that nothing more remained, than, in return for the fears it had inspired, to treat it with the insult and derision due to a fallen tyrant.

3. It is difficult to account for a practice which gratifies no passion, and promotes no interest, unless we ascribe it to a certain vanity of appearing superior to religious fear, which tempts men to make bold with their Maker. If there are hypocrites in religion, there are also, strange as it may appear, hypocrites in impiety, men who make an ostentation of more irreligion than they possess.

4. An ostentation of this nature, the most irrational in the records of human folly, seems to lie at the root of profane swearing. It may not be improper to remind such as indulge this practice, that they need not insult their Maker to shew that they do not fear him; that they may relinquish this vice without danger of being supposed to be devout, and that they may safely leave it to other parts of their conduct to efface the smallest suspicion of their piety.

THE DIGNITY AND IMPORTANCE OF THE MINISTERIAL OFFICE.

From Rev. R. Hall's Sermon on the discouragements and supports of the christian ministry. 1811.

1. If the dignity of an employment is to be estimated, not by the glitter of external appearances, but by the magnitude and duration of the consequences involved in its success, the ministerial function is an high and honorable one.

2. Though it is not permitted us to magnify *ourselves*, we may be allowed to magnify our *office*; and, indeed, the juster the apprehensions we entertain of what belongs to it, the deeper the conviction we shall feel of our defects.

3. Independently of every other consideration, that office cannot be mean which the Son of God condescended to sustain: *The word which we preach first began to be spoken by the Lord*; and, while he sojourned upon earth, that Prince of life was chiefly employed in publishing his own religion.

4. That office cannot be mean, whose end is the recovery of man to his original purity and happiness—the illumination of the understanding—the communication of truth—and the production of principles which will bring forth fruit unto everlasting life.

5. As the material part of the creation was formed for the sake of the immaterial; and of the latter the most momentous characteristic is its moral and accountable nature, or, in other words, its capacity of virtue and vice; that labor cannot want dignity, which is exerted in improving man in his highest character, and fitting him for his eternal destination.

6. Here alone is certainty and durability: for however highly we may esteem the arts and sciences, which polish our species, and promote the welfare of society; whatever reference we may feel, and ought to feel, for those laws and institutions whence it derives the security necessary for enabling it to enlarge its resources and develope its energies, we cannot forget that these are but the embellishments of a scene, which we must shortly quit—the decorations of a theatre, from which the eager spectators and applauded actors must soon retire.

7. *The end of all things is at hand.* Vanity is inscribed on every earthly pursuit, on all sublunary labor; its materials, its instruments, and its objects will alike perish. An incurable taint of mortality has seized upon, and will consume them ere long. The acquisitions derived from religion, the graces of a renovated mind, are alone permanent.

8. How high and awful a function is that which proposes to establish in the soul an interior dominion—to illuminate its powers by a celestial light—and introduce it to an intimate, ineffable, and unchanging alliance with the Father of spirits!

9. What an honor to be employed as the instrument of conducting that mysterious process by which men are born of God; to expel from the heart the venom of the old serpent; to purge the conscience from invisible stains of guilt; to release the passions from the bondage of corruption, and invite them to soar aloft into the regions of uncreated light and beauty; *to say to the prisoners, go forth—to them that are in darkness, shew yourselves!*

10. These are the fruits which arise from the successful discharge of the Christian ministry; these the effects of the Gospel, wherever it becomes the power of God unto salvation: and the interests which they create, the joy which they diffuse, are felt in other worlds.

BOLDNESS OF REPROOF.

Calvin's Speech to his flock, on his return from exile, in 1541.

1. If you desire to have me for your pastor, correct the disorder of your lives. If you have with sincerity recalled me from my exile, banish the crimes and debaucheries which prevail among you.

2. I certainly cannot behold, within your walls here, without the most painful displeasure, discipline trodden under foot, and crimes committed with impunity. I cannot possibly live in a place so grossly immoral.

3. Vicious souls are too filthy to receive the purity of the Gospel, and the spiritual worship which I preach to you. A life stained with sin is too contrary to Jesus Christ to be tolerated.

4. I consider the principal enemies of the Gospel to be, not the pontiff of Rome, nor heretics, nor seducers, nor tyrants, but such bad Christians; because the former exert their rage *out* of the church, while drunkenness, luxury, perjury, blasphemy, impurity, adultery, and other abominable vices, overthrow my doctrine, and expose it defenceless to the rage of our enemies.

5. Rome does not constitute the principal object of my fears. Still less am I apprehensive from the almost infinite multitude of monks. The gates of hell, the principalities and powers of evil spirits, disturb me not at all.

6. I tremble on account of other enemies, more dangerous; and I dread abundantly more those carnal covetousnesses, those debaucheries of the tavern, of the brothel, and of gaming; those infamous remains of ancient superstition, those mortal pests, the disgrace of your town, and the shame of the reformed name.

7. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock? Of what use is a dead faith, without good works? Of what importance is even truth itself, where a wicked life belies it, and actions, make words blush?

8. Either command me to abandon a second time your town, and let me go and soften the bitterness of my afflictions in a new exile, or let the severity of the laws reign in the church. Re-establish there the pure discipline. Remove from within your walls, and from the frontiers of your state, the pest of your vices, and condemn them to a perpetual banishment.

ON INTEMPERANCE.

From Rev. Dr. Appleton's Address before the Massachusetts Society for suppressing Intemperance. May, 1816.

1. PARENTS may view, with more indulgence than alarm, occasional irregularities in a favorite son. By a repetition of these, some uneasiness is produced in spite of parental partiality. They begin with suggesting cautions, rise to mild remonstrance, and, as the case becomes more urgent, they make warm and reiterated appeals to his regard to interest, his love of character, his affection for them, his sense of moral obligation, and the well known effect of irregular habits in shortening human life.

2. They flatter themselves, that all these efforts are not abortive. Some tender emotions, some ingenuous relentings, are perceived. These are gladly hailed, as the witnesses of penitence, and the harbingers of reformation. Hopes thus suddenly formed, are found to be

premature. The anxiety of the parents is renewed and augmented by recent evidence of profligacy in the son.

3. To reclaim him, their affection prompts them to make new exertions,—to repeat arguments, which have hitherto been found ineffectual, to exhibit these in new and various connexions. From remonstrance they proceed to entreaty, to supplication and tears. The old bow before the young; the innocent pray to the guilty.

4. As a last expedient, they will change his place of residence. New scenes and new companions may be more propitious to virtue; at least they will exhibit fewer temptations to vice. The experiment is made, and with apparent success. His mind is so occupied with new associations, as, for a time, to yield little attention to the cravings of appetite.

5. His friends again indulge a trembling hope, that notwithstanding past irregularities, all may yet be well. Delightful, but vain illusion! The novelty gradually disappears; but the strength of inclination is unsubdued.

6. The taste, which has been so unhappily formed, is now incorporated into his constitution,—it has become a permanent part of his character; it is always ready to be acted upon, when circumstances are presented, favorable to its indulgence. He becomes callous to shame, and deaf to remonstrance.

7. Or, if there are some remains of moral sensibility, to avoid the stings of solitary reflection, he seeks relief in the excitement produced

by dissipation. That, which he denominates pleasure, is nothing but a tumultuous agitation of the passions. As if visited by the curse of *Kahama*, "There is a fire in his heart, and fire in his brain."

8. I once knew a young man of reputable connexions, and of more than ordinary powers of mind, who, conscious that he was verging towards intemperance, commenced his professional studies in a place, where rural scenes, and the prevailing state of morals, seemed well calculated to cherish sobriety, and repress vice. He profited by his situation, and imagined, that his good resolutions were gaining strength.

9. At one disastrous hour, being visited by some of his former associates, he consented to renew, for once, the scenes of their former conviviality. Excessive indulgence was the result. The hours of returning sobriety were spent in self-reproach. He justly considered his recent defection as a fatal crisis in his probation. Having no longer any confidence in himself, and thinking it useless to contend, he yielded to inclination, and became its unresisting captive.

10. Of the sufferings endured by the parent of an intemperate son, that cruel suspense already suggested, is not the least. His expectations, which, to day are gathering strength, will be dead to morrow. With tormenting rapidity, he passes from hope to fear, and from fear to hope. Nor, because it will be unavailing, can he divest himself of all anxiety. Natural affection prevents it. He is, therefore chained

to a load, which is always ready to recoil upon him.

11. In the case, which has been supposed, the disease was not suffered to become inveterate, before remedies were applied. Proportionably greater will be the difficulty of recovery, should the disorder be confirmed by long indulgence. To reclaim the inveterate drunkard, reason acknowledges the inadequacy of her powers. The object of reasoning is to produce conviction. But the sinner in question is convinced already.

12. With intentions, the purity of which he cannot call in question, you remind him of his estate, already embarrassed and partially squandered; of his family, either corrupted, or impoverished, degraded, mortified and comfortless; of his limbs, become feeble and tremulous; of his countenance, inflamed, disfigured, and rendered at once the hideous image of sin and death; and of many, whom habits, similar to his own, have brought prematurely to the grave; remind him, that, in the death of these, he has a sure and direful presage of his own.

13. In aid of all these motives, appeal to his faith in revelation; point out to him that terrific sentence, which declares, that *no drunkard shall inherit the kingdom of God*—What have you gained by all this array of motives? He acknowledges, that your arguments are conclusive, and that your remonstrances are rational and weighty. He weeps under the mingled influence of terror and self reproach. Without being able to hide from his eyes the precipice

before him, he advances towards it with tottering, but accelerated steps. The grave, ever insatiable, is prepared for him. It shrouds him from every eye, but that of his Maker.

ALARMING SYMPTOMS OF NATIONAL DEGENERACY.

From Rev. R. Hall's Sermon on a National Fast. 1803.

PART I.

1. AMONG the most alarming symptoms of national degeneracy, I mention a gradual departure from the peculiar truths, maxims, and spirit, of Christianity.

2. Christianity, issuing perfect and entire from the hands of its Author, will admit of no mutilations nor improvements; it stands most secure on its own basis; and without being indebted to foreign aids, supports itself best by its own internal vigor.

3. When under the pretence of simplifying it, we attempt to force it into a closer alliance with the most approved systems of philosophy, we are sure to contract its bounds, and to diminish its force and authority over the consciences of men. It is dogmatic; not capable of being advanced with the progress of science, but fixed and immutable.

4. We may not be able to perceive the use or necessity of some of its discoveries, but they are not on this account the less binding on our faith ; just as there are many parts of nature, whose purposes we are at a loss to explore, of which, if any person were bold enough to arraign the propriety, it would be sufficient to reply that God made them. They are both equally the works of God, and both equally partake of the mysteriousness of their author.

5. This *integrity* of the Christian faith has been insensibly impaired ; and the simplicity of mind with which it should be embraced, gradually diminished. While the outworks of the sanctuary have been defended with the utmost ability, its interior has been too much neglected, and the fire upon the altar suffered to languish and decay.

6. The truths and mysteries which distinguished the Christian from all other religions, have been little attended to by some, totally denied by others ; and while infinite efforts have been made, by the utmost subtlety of argumentation, to establish the truth and authenticity of revelation, few have been exerted in comparison to show what it really contains.

7. The doctrines of the fall and of redemption, which are the two grand points on which the Christian dispensation hinges, have been too much neglected. Though it has not yet become the fashion (God forbid it ever should) to deny them, we have been too much accustomed to confine the mention of them to oblique hints, and distant allusions.

8. They are too often reluctantly conceded, rather than warmly inculcated, as though they were the weaker or less honorable parts of Christianity, from which we were in haste to turn away our eyes, although it is in reality these very truths, which have in every age inspired the devotion of the church, and the rapture of the redeemed.

9. This alienation from the distinguishing truths of our holy religion, accounts for a portentous peculiarity among Christians, their being ashamed of a book which they profess to receive as the word of God.

10. The votaries of all other religions regard their supposed sacred books with a devotion, which consecrates their errors, and makes their very absurdities venerable in their eyes. They glory in that which is their shame : we are ashamed of that which is our glory.

11. Indifference and inattention to the truths and mysteries of revelation, have led, by an easy transition, to a dislike and neglect of the book which contains them ; so that, in a Christian country, nothing is thought so vulgar as a serious appeal to the Scriptures ; and the candidate for fashionable distinction would rather betray a familiar acquaintance with the most impure writers, than with the words of Christ and his apostles.

12. Yet we complain of the growth of infidelity, when nothing less could be expected than that some should declare themselves infidels, where so many had completely forgot they were Christians. They who sow the seed can with very ill grace complain of the abundance of the crop ;

and when we have ourselves ceased to abide in the words, and to maintain the honor, of the Saviour, we must not be surprised at seeing some advance a step further, by openly declaring they are none of his. The consequence has been such as might be expected,—an increase of profaneness, immorality, and irreligion.

13. The traces of piety have been wearing out more and more, from our conversation, from our manners, from our popular publications, from the current literature of the age. In proportion as the maxims and spirit of Christianity have declined, infidelity has prevailed in their room; for infidelity is, in reality, nothing more than a noxious spawn (pardon the metaphor) bred in the stagnant marshes of corrupted Christianity.

PART II.

1. A LAX theology is the natural parent of a lax morality. The peculiar motives, accordingly, by which the inspired writers enforce their moral lessons, the love of God and the Redeemer, concern for the honor of religion, and gratitude for the inestimable benefits of the Christian redemption, have no place in the fashionable systems of moral instruction.*

* If the reader wishes for a further statement and illustration of these melancholy facts, he may find it in Mr. Wiberforce's celebrated book on Religion; an inestimable work, which has, perhaps, done more than any other to rouse the insensibility and augment the piety of the age.

2. The motives almost exclusively urged are such as take their rise from the present state, founded on reputation, on honor, on health, or on the tendency of the things recommended to promote, under some form or other, the acquisition of worldly advantages. Thus even morality itself, by dissociating it from religion, is made to cherish the love of the world, and to bar the heart more effectually against the approaches of piety.

3. Here I cannot forbear remarking a great change which has taken place in the whole manner of reasoning on the topics of morality and religion, from what prevailed in the last century, and, as far as my information extends, in any preceding age. This, which is an age of revolutions has also produced a strange revolution in the method of viewing these subjects, the most important by far that can engage the attention of man.

4. The simplicity of our ancestors, nourished by the sincere milk of the word, rather than by the tenets of a disputatious philosophy, was content to let morality remain on the firm basis of the dictates of conscience and the will of God. They considered virtue as something *ultimate*, as bounding the mental prospect. They never supposed for a moment there was any thing to which it stood merely in the relation of *means*, or that within the narrow confines of this momentary state any thing great enough could be found to be its *end* or *object*.

5. It never occurred to their imagination, that that religion, which professes to render us superior to the world, is in reality nothing more than an instrument to procure the temporal, the

physical good of individuals, or of society. In their view, it had a nobler destination; it looked forward to eternity: and if ever they appear to have assigned it any end or object beyond itself, it was an union with its Author, in the perpetual fruition of God.

6. They arranged these things in the following order: religion, comprehending the love, fear, and service of the Author of our being, they placed first; social morality, founded on its dictates, confirmed by its sanctions, next; and the mere physical good of society they contemplated as subordinate to both.

7. Every thing is now reversed. The pyramid is inverted: the first is last, and the last first. Religion is degraded from its pre-eminence, into the mere handmaid of social morality; social morality into an instrument of advancing the welfare of society; and the world is all in all.

THE HUMILITY AND DIGNITY OF THE CHRISTIAN.

From a Sermon of Rev. R. Hall.

1. HUMILITY is the first fruit of religion. In the mouth of our Lord there is no maxim so frequent as the following, *Whosoever exalteth himself shall be abased, but he that humbleth himself shall be exalted*. Religion, and that alone teaches *absolute* humility, by which I mean, a sense of our *absolute* nothingness, in the view of infinite greatness and excellence.

2. That sense of inferiority, which results from the comparison of men with each other, is often an unwelcome sentiment forced upon the mind, which may rather imbitter the temper than soften it : that which devotion impresses, is soothing and delightful.

3. The devout man loves to lie low at the footstool of the Creator, because it is then he attains the most lively perceptions of the divine excellence, and the most tranquil confidence in the divine favor. In so august a presence he sees all distinctions lost, and all beings reduced to the same level ; he looks at his superiors without envy, and his inferiors without contempt ; and when from this elevation he descends to mix in society, the conviction of superiority, which must in many instances be felt, is a calm inference of the understanding, and no longer a busy, importunate passion of the heart.

4. *The wicked, says the Psalmist, through the pride of their countenance, will not seek after God ; God is not in all their thoughts.* When we consider the incredible vanity of the atheistical sect, together with the settled malignity, and unrelenting rancor with which they pursue every vestige of religion ; is it uncandid to suppose, that its humbling tendency is one principal cause of their enmity : that they are eager to displace a Deity from the minds of men, that they may occupy the void ; to crumble the throne of the Eternal into dust, that they may elevate themselves on its ruins ; and that, as their licentiousness is impatient of restraint, so their pride disdains a superior ?

5. As pride hardens the heart, and religion is the only effectual antidote, the connexion between irreligion and inhumanity is, in this view, obvious. But there is another light in which this part of the subject may be viewed, in my humble opinion, much more important, though seldom adverted to.

6. The supposition that man is a moral and accountable being, destined to survive the stroke of death, and to live in a future world in a never ending state of happiness or misery, makes him a creature of incomparably more *consequence*, than the opposite supposition.

7. When we consider him as placed here by an almighty Ruler in a state of probation, and that the present life is his period of trial, the first link in a vast and interminable chain which stretches into eternity, he assumes a dignified character in our eyes. Every thing which relates to him becomes interesting; and to trifle with his happiness is felt to be the most unpardonable levity.

8. If such be the destination of man, it is evident, that in the qualities which fit him for it, his principal dignity consists: his moral greatness is his true greatness. Let the skeptical principles be admitted, which represent him, on the contrary, as the offspring of chance, connected with no superior power, and sinking into annihilation at death, and he is a contemptible creature, whose existence and happiness are insignificant. The characteristic difference is lost betwixt him and the brute creation, from which he is no longer distinguished, except by the vividness and multiplicity of his perceptions.

MOTIVES TO SECURE THE BLESSINGS OF THE
GOSPEL.

From Rev. Dr. Dwight's Sermon at the ordination of Rev.
N. W. Taylor.

1. To this divine, this indispensable employment, every motive calls you, which can reach the heart of virtue, or wisdom. The terms, on which these blessings of the gospel are offered, are of all terms the most reasonable. You are summoned to no sacrifice, but of sin, and shame, and wretchedness. No service is demanded of you, but services of gain and glory. "*My son, give me thine heart,*" is the requisition, which involves them all.

2. Remember how vast, how multiplied, how noble, these blessings are ! Remember, that the happiness of heaven is not only unmingled and consummate ; not only uninterrupted and immortal : but *ever progressive*.

3. Here all the attributes of body and mind ; the peace within, and the glory without ; the knowledge, and the virtue ; the union of minds, and the beneficence of the hand ; gratitude to God, and his complacency in his children ; together with the peculiarly divine system of providence in that delightful world ; will advance with a constant step towards the ever retreating goal of absolute perfection.

4. The sanctified infant will here hasten onward to the station, occupied by *Abraham, Moses,* and *Paul*. These superior intelligencies will regularly move forward to that of angels ; and angels will lift their wings to a summit, to which hitherto

no angel ever wandered, even in the most vigorous excursions of thought.

5. Thus will this divine assembly make a perpetual progress in excellence and enjoyment, towards bounds, which ever retire before them, and ever will retire, when they shall have left the heights, on which seraphs now stand, beyond the utmost stretch of recollection.

6. To this scene of glory, all things continually urge you. The seasons roll on their solemn course; the earth yields its increase, to furnish blessings to support you. Mercies charm you to their Author. Afflictions warn you of approaching ruin; and drive you to the ark of safety. Magistrates uphold order and peace, that you may consecrate your labors to the divine attainment.

7. Ministers proclaim to you the *glad tidings of great joy*; and point out to you the path to heaven. The Sabbath faithfully returns its mild and sweet season of grace, that earthly objects may not engross your thoughts, and prevent your attention to immortality. The sanctuary unfolds its doors; and invites you to enter in, and be saved. The Gospel still shines to direct your feet, and to quicken your pursuit of the inestimable prize

8. Saints wait, with fervent hope of renewing their joy over your repentance. Angels spread their wings to conduct you home. The Father holds out the golden sceptre of forgiveness, that you may touch, and live. The Son died on the cross, ascended to heaven, and intercedes before the throne of mercy, that you may be accepted. The Spirit of grace and truth descends with his benevolent influence, to allure and persuade you.

9. While all things, and God at the head of all things, are thus kindly and solemnly employed, to encourage you in the pursuit of this inestimable good, will *you* forget, that you have souls, which must be saved, or lost? Will you forget, that the only time of salvation is the present? that beyond the grave there is no Gospel to be preached? that, there, no offers of life are to be made! that no Redeemer will there expiate your sins; and no forgiving God receive your souls?

10. Of what immense moment, then, is the present! How invaluable every Sabbath; every mean of salvation! Think how soon your last Sabbath will set in darkness; and the last sound of mercy die upon your ears? How painful, how melancholy, an object, to a compassionate eye, is a blind, unfeeling, unrepenting immortal!

11. But, O ye children of Zion, in all the perplexities and distresses of life, let the Gospel be *an anchor to your souls, sure and steadfast*. To the attainment of the happiness, which it unveils, consecrate every purpose, and bend every faculty. In the day of sloth, let it quicken you to energy. In the hour of despondency, let it reanimate your hope. In the season of wo, let it pour *the balm of Gilead* into your hearts.

12. View every blessing as a token of love from the God, to whom you are going; as a foretaste of immortal good. Stretch your imaginations to the utmost; raise your wishes higher and higher, while you live; not a thought shall miss its object; not a wish shall be disappointed. Eternity is now heaping up its treasures for your possession. The voice of Mercy, with a sweet and

transporting sound, bids you *arise, and come away*. Your fears, your sorrows, your sins, will all leave you at the grave.

13. See the gates of life already unfolding to admit you. The first-born open their arms to welcome you to their divine assembly. The Saviour, who is gone before to prepare a place for your reception, informs you, that *all things are ready*. With triumph, then, with ecstasy, hasten to enjoy the reward of his infinite labors in an universe of good, *and in the glory, which he had with the Father before ever the world was*.

THE SURPRISE OF DEATH.

From Masillon.

1. **THE** surprise which you have to fear is not one of those rare, singular events which happen to but a few unhappy persons, and which it is more prudent to disregard, than to provide for. It is not that an instantaneous, sudden death may seize you,—that the thunder of heaven may fall upon you,—that you may be buried under the ruins of your houses,—that a shipwreck may overwhelm you in the deep: nor do I speak of those misfortunes whose singularity renders them more terrible, but at the same time less to be apprehended.

2. It is a familiar event; there is not a day but furnishes you with examples of it; almost all men are surprised by death; all see it approach, when they think it most distant; all say to themselves,

like the fool in the gospel ; " Soul, take thine ease, thou hast much goods laid up for many years."

3. Thus have died your neighbors, your friends, almost all those of whose death you have been informed ; all have left you in astonishment at the suddenness of their departure. You have sought reasons for it, in the imprudence of the person while sick, in the ignorance of physicians, in the choice of remedies ; but the best and indeed the only reason is, that the day of the Lord always cometh by surprise.

4. The earth is like a large field of battle where you are every day engaged with the enemy ; you have happily escaped to-day, but you have seen many lose their lives who promised themselves to escape as you have done. To-morrow you must again enter the lists ; who has assured you that fortune, so fatal to others, will always be favorable to you alone ? And since you must perish there at last, are you reasonable in building a firm and permanent habitation, upon the very spot which is destined to be your grave ?

5. Place yourselves in whatever situation you please, there is not a moment of time, in which death may not come, as it has to many others in similar situations.

6. There is no action of renown, which may not be terminated by the eternal darkness of the grave ; Herod was cut off in the midst of the foolish applauses of his people : No public day which may not finish with your funeral pomp ; Jezebel was thrown headlong from the window of her palace, the very day that she had chosen to shew herself with unusual ostentation : No delicious feast

which may not bring death to you ; Belshazzar lost his life when seated at a sumptuous banquet ; No sleep which may not be to you the sleep of death ; Holofernes, in the midst of his army, a conqueror of kingdoms and provinces, lost his life by an Israelitish woman, when asleep in his tent : No crime which may not finish your crimes ; Zimri found an infamous death in the tents of the daughters of Midian : No sickness which may not terminate your days ; you very often see the slightest infirmities resist all applications of the healing art, deceive the expectations of the sick, and suddenly turn to death.

7. In a word, imagine yourselves in any circumstances of life, wherein you may ever be placed and you will hardly be able to reckon the number of those who have been surprised by death when in like circumstances ; and you have no warrant that you shall not meet with the same fate. You acknowledge this ; you own it to be true ; but this avowal, so terrible in itself, is only an acknowledgment which custom demands of you but which never leads you to a single precaution to guard against the danger.

THE UNCERTAINTY OF LIFE.

From the Same.

1. The hour of death is uncertain ; every year, every day, every moment may be the last.

It is then a mark of folly to attach one's self to any thing which may pass away in an instant, and by that means lose the only blessing which will never fail. Whatever, therefore, you do solely for this world, should appear lost to you ; since you have here no sure hold of any thing ; you can place no dependence on any thing ; and you can carry nothing away but what you treasure up for heaven.

2. The kingdoms of the world, and all their glory, ought not to balance a moment the interests of your eternal state ; since a large fortune and an elevated rank will not assure to you a longer life than an inferior situation ; and since they will produce only a more bitter chagrin on your death beds, when you are about to be separated from them forever. All your cares, all your pursuits, all your desires ought, then, to centre in securing a durable interest, an eternal happiness, which no person can ravish from you.

3. The hour of death is uncertain : You ought then to die every day ;—not to indulge yourselves in an action in which you would be unwilling to be surprised ;—to consider all your pursuits as the pursuits of a dying man, who every moment expects his soul will be demanded of him ;—to perform all your works as if you were that instant to render an account of them ; and since you cannot answer for the time which is to come, so to regulate the present that you may have no need of the future to make reparation.

4. In fine, the hour of death is uncertain ; Do not then defer repentance ; do not delay to turn to the Lord ; the business requires haste. You cannot assure yourselves even of one day ; and yet you put off a preparation for death to a distant and uncertain futurity.

5. If you had imprudently swallowed a mortal poison, would you delay, to some future time, to apply a remedy which was at hand, and which alone could preserve life ? Would the death which you carried in your own bosom admit of delay and remissness ? This is precisely your condition. If you are wise, take immediate precaution.

6. You carry death in your souls, since you carry sin there. Hasten then to apply a remedy ; every instant is precious to him who cannot assure himself of a single one. The poisonous draught which infects your soul will not permit you to continue long ; the goodness of God as yet offers you a remedy ; hasten then to improve it, while time is allowed you.

7. Can there be need of exhortations to induce you to resolve upon this ? Ought it not to suffice that the benefit of the cure is pointed out to you ? Would it be necessary to exhort an unfortunate man, borne on the billows, to make efforts to save himself from destruction ? Ought you then to have need of our ministrations on this subject ?

8. Your last hour is just at hand ; in the twinkling of an eye you are to appear before the tribunal of your God. You may usefully em-

ploy the moment which remains. The most of those who die daily under your eyes, suffer that moment to pass, and die without improving it. You imitate their negligence ; the same fate awaits you ; like them, you will die before you have begun to lead better lives. They were warned of their danger, and you also are warned ; their unhappy lot makes no impression upon you, and the death which awaits you will have no more effect upon those who shall survive.

9. There is a succession of blindness which passes from parents to children, and which is perpetuated on the earth ; all determine to reform their lives, and yet most people die before they commence the work of reformation.

THE STATE OF THE JEWS.

By Rev. J. W. Cunningham, before the London Jews' Society.

PART I.

1. LET us now come to a fourth period, viz. to our own days. And here it is necessary to observe that, notwithstanding the continued unbelief and disobedience of the Jews, the merciful intentions of God towards his prostrate people are as obvious and prominent now, as at any other period of their history.

2. It is true that they are fallen,—fallen as those must expect to fall, who “trample under

foot the Son of God, and count the blood of the covenant an unholy thing"—fallen as you and I must expect to fall, if, when God stretches out the golden sceptre of mercy, we refuse to take hold of it.

3. They are indeed fallen,—but is the patience of God, therefore, towards them exhausted,—has he no mercies in store for them,—does he mean to leave them in the dust,—shall the banner of falsehood forever float upon the towers of the Holy City,—shall the daughter of Zion sit forever in her gate mourning and desolate?

4. "Search the Scriptures," my brethren, unrol any page of the prophetic volume, and what do you find? Promises I may venture to say, almost countless in their number, and immeasurable in their extent, renewing to the Jews the charter of their hopes, and triumphs, and joys, promising the Messiah for a King, and "the uttermost parts of the earth for their possession!"

5. "I will strengthen the house of Judah, and I will save the house of Joseph; and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and I will hear them; I will hiss for them, and gather them; for I have redeemed them: They shall remember me in far countries; and they shall live with their children, and turn again."—But it is needless to multiply extracts of this kind. They abound in the sacred volume.

6. Whenever the harp of Zion sounds, the song of their future triumph is heard. Whenever the hand of prophecy rends the veil from future events, and displays to us the glories of the last days, it always points to the Jews as first in the procession of worthies—as leading the march of universal victory—as resuming their lost precedency over an evangelized world.

7. The ultimate triumphs of christianity itself are represented as, in a measure, suspended upon the conversion of the Jews. The world is to wait for them. The hand of eternal mercy is to be unchained only by their conversion. The earth is not to be watered by the richest dews of heaven, till the vine flourishes upon the holy hill.

8. The principle on which the society proceeds, is this: It discovers in the sacred writings a general injunction to preach the gospel to all nations. No people being excluded from the blessing, the servant of God naturally searches out those points of the universe where his attempts are likely to be most profitably conducted. Amongst others, he finds a people partly mixed up with the mass of Christian society, and partly collected in the very centre of Europe; either living in the light of Christianity, or touching upon the confines of it.

9. He finds, moreover, that the conversion of that nation, thus eligibly circumstanced for instruction, is to precede the general conversion of the world. He discovers that this people have always been a peculiar object of the divine

dispensations, and that almost every movement of Providence points to them.

10. It is then wonderful that their conversion should become a favorite object to the devout student of the Bible,—that he should begin his labors at a point, where he knows that partial success will pave the way to the general success,—that he should cheer his fainting hopes with looking on the star which God hath lighted up in the dark horizon of Judea,—that he should follow its guidance, and should there choose to combat with unbelief, at the point where the triumph of faith is to be achieved?

PART II.

1. It has been said by some, “We discover no particular encouragement to undertake the conversion of the Jews at the present moment, either in the present circumstances of our own country, or in those of the world in general.”

2. To this, I reply, that I do discover such encouragement. I discover it in the dislocation of the Mahometan power, which has always been the grand political barrier to Jewish restoration. I discover it in the concurrent testimony of the most able interpreters of prophecy, that the period for the restoration of the Jews is fast approaching. I discover it in the fact that many of the Jews themselves entertain the same opinion. I discover it in the remarkable circumstance, which seems to be well authenticated, of many Jews having manifested of late a singular disposition to migrate to their own land.

3. I discover it in the unprecedented facilities provided in our own age and country, by our commercial connexions, and above all, by the very general spirit of religious zeal and enterprise which God has so mercifully awakened in this favored country. I discover it in the means supplied for the operations of this Society, and the operations of other Societies; by the circulation of Bibles, and of Missionaries abroad, and by the erection of schools, upon a new and powerful principle at home.

4. I discover it in the fact of the almost instantaneous erection of a Society, combining so much of the virtue, talents, and wealth of the country, and successful beyond all hope in its application to public benevolence. These are facilities, my brethren, which, in my judgment, no individual can safely neglect to employ. These are calls which I, for one, am afraid not to obey.

5. We have much lost time to redeem,—many past injuries to cancel,—many and countless obligations to this afflicted people to repay. As I stand here I seem to hear the voices of those Jews who evangelized the world, calling for some return to their country. I hear again the voice of *Him*, who condescended to spring from a Jewish mother, and to dwell upon its favored soil, calling upon us to teach all nations, “*beginning at Jerusalem.*” And hearing such invitations, I desire myself to obey them; and I feel it incumbent on me to say to you—Come, and let us join hand and heart in this great work.

PART III.

1. I remember to have heard the late venerable Bishop Porteus, not long before his death, standing as it were upon the verge of heaven, and thence, perhaps, catching some more than common glimpse of the glories within, use his expiring strength to stimulate his countrymen to become the Apostles of the land of Israel. And surely there is no title and no apostleship, which we should more anxiously covet.

2. There are some who imagine that we are too prodigal in the distribution of the Bible. To them I say—look at Judea. Behold a people suffering a famine of the word of God. Remember that Christians have never repaid the ancient people of God for the gift of *their* Scriptures, by the present of *ours* in *their own language*. Remember that the oracles of the promised land are now silenced, the Urim and the Thummim removed, the Shechinah withdrawn, the altar overthrown, and its fires extinguished.

3. Instead then of indulging a penurious spirit in the distribution of these celestial treasures, as you have freely received, freely give. Endeavor to turn back the stream of divine knowledge to fertilize the land in which it rose.

4. There are others who conceive that our Missionary efforts are fruitlessly exhausted in barbarous regions. To them I say—Behold in Judea a sphere precisely adapted to your wishes. You may there find the mind in every stage of

advancement or degradation, from the wandering Arab, to the superstitious Monk.

5. You may there try every experiment upon men, which zeal or benevolence can dictate. You may there, under the divine blessing, attempt the work of evangelizing under every modification ; either, as it were, to hew out the Christian from the rock of Mahometanism, or to chisel and mould him to the standard of the sanctuary from the disfigured forms of popery.

6. You have, there, in short, a sphere of Missionary enterprise, in which literature and talents may assist to do the work of religion ; in which the genius of devotion may be still supposed to linger ; in which a new spark may re-illumine the decayed fires, where zeal, instead of exhausting itself in the unpropitious atmosphere of idolatry, will be refreshed by every surrounding scene, where the Missionary will see in every spot some beacon for the apostate, some record for the religion of his fathers, some memorial of his Saviour and his God.

VANITY OF WORLDLY GOOD.

From a Sermon of Rev. Dr. Dwight, delivered after his recovery from a severe sickness, to the students of Yale College. June, 1816.

1. " To him who stands on the brink of the grave, and the verge of eternity, who retains the full possession of his reason, and who at the same

time is disposed to serious contemplation, all these things become mightily changed in their appearance. To the eye of such a man, their former alluring aspect vanishes, and they are seen in a new and far different light.

2. "Like others of our race, I have relished several of these things, with at least the common attachment. Particularly, I have coveted reputation and influence, to a degree which I am unable to justify. Nor have I been insensible to other earthly gratifications; either to such, as, when enjoyed with moderation, are innocent; or, such as cannot be pursued without sin.

3. "But in the circumstances to which I have referred, all these things were vanishing from my sight. Had they been really valuable in any supposable degree, their value was gone. They could not relieve me from pain; they could not restore me to health; they could not prolong my life; they could promise me no good in the life to come. What then were these things to me.

4. —A person, circumstanced in the manner, which has been specified, must necessarily regard these objects, however harmless, or even useful, they may be supposed in their nature, as having been hostile to his peace, and pernicious to his well-being. In all his attachment to them, in all his pursuit of them, it is impossible for him to fail of perceiving, that he forgot the interests of his soul, and the commands of his Maker; became regardless of his duty, and his salvation; and hazarded for dross and dirt, the future enjoyment of a glorious immortality.

5. It is impossible not to perceive, that in the most unlimited possession of them, the soul would have been beggared, and undone ; that the gold of the world would not have made him rich ; nor its esteem honorable ; nor its favor happy. For this end he will discover, that nothing will suffice but treasure laid up in heaven ; the loving-kindness of God ; and the blessings of life eternal.

6. Let me exhort you, my young friends, now engaged in the ardent pursuit of worldly enjoyments, to believe, that you will one day see them in the very light in which they have been seen by me. The attachment to them which you so strongly feel, is unfounded, vain, full of danger, and fraught with ruin. You will one day view them from a dying bed. There, should you retain your reason, they will appear as they really are.

7. They will then be seen to have two totally opposite faces. Of these you have hitherto seen but one. That, gay, beautiful, and alluring as it now appears, will then be hidden from your sight ; and another, which you have not seen, deformed, odious, and dreadful, will stare you in the face, and fill you with amazement and bitterness. No longer pretended friends, and real flatterers ; they will unmask themselves ; and appear only as tempters, deceivers, and enemies, who stood between you and heaven ; persuaded you to forsake your God ; and cheated you out of eternal life.

ON BUELLING.

From Rev. Dr. Mason's Oration on the Death of General Hamilton. 1804.

1. SAD, my fellow-citizens, are the recollections and forebodings which the present solemnities force upon the mind. Five years have not elapsed since your tears flowed for the Father of your country, and you are again assembled to shed them over her eldest Son. No, it is not an illusion—would to God it were: Your eyes behold it: the Urn which bore the ashes of WASHINGTON, is followed by the Urn which bears the ashes of HAMILTON.

2. FATHERS, friends, countrymen! the grave of HAMILTON speaks. It charges me to remind you that he fell a victim, not to disease nor accident; not to the fortune of glorious warfare; but, how shall I utter it? to a custom which has no origin but superstition, no aliment but depravity, no reason but in madness. Alas! that he should thus expose his precious life. This was his error. A thousand bursting hearts reiterate, this *was* his error.

3. Shall I apologize? I am forbidden by his living protestations, by his dying regrets, by his wasted blood. Shall a solitary act into which he was betrayed and dragged, have the authority of a precedent? The plea is precluded by the long decisions of his understanding, by the principles of his conscience, and by the reluctance of his heart. Ah! when will our morals be purified,

and an imaginary honor cease to cover the most pestilent of human passions?

4. My appeal is to military men. Your honor is sacred. Listen. Is it honorable to enjoy the esteem of the wise and good? The wise and good turn with disgust from the man who lawlessly aims at his neighbor's life. Is it honorable to serve your country? That man cruelly injures her, who, from private pique, calls his fellow-citizen into the dubious field.

5. Is fidelity honorable? The man forswears his faith, who turns against the bowels of his countrymen, weapons put into his hand for their defence. Are generosity, humanity, sympathy, honorable? That man is superlatively base, who mingles the tears of the widow and orphan, with the blood of a husband and father. Do refinement, and courtesy, and benignity, entwine with the laurels of the brave? The blot is yet to be wiped from the soldier's name, that he cannot treat his brother with the decorum of a gentleman, unless the pistol or the dagger be every moment at his heart. Let the votaries of honor now look at their deed. Let them compare their doctrine with this horrible comment.

6. My countrymen, the land is defiled with blood unrighteously shed. Its cry, disregarded on earth, has gone up to the throne of God; and this day does our punishment reveal our sin. It is time for us to awake. The voice of moral virtue, the voice of domestic alarm, the voice of the fatherless and widow, the voice of a nation's wrong, the voice of HAMILTON's blood, the voice of impending judgment, calls for a remedy.

7. At this hour Heaven's high reproof is sounding from Maine to Georgia, and from the shores of the Atlantic to the banks of the Mississippi. If we refuse obedience, every drop of blood spilled in single combat, will lie at our door, and will be recompensed when our cup is full. We have, then, our choice, either to coerce iniquity, or prepare for desolation; and in the mean time, to make our nation, though infant in years, yet mature in vice, the scorn and the abhorrence of civilized man!

8. Fathers, friends, countrymen! the dying breath of HAMILTON recommended to you the Christian's hope. His single testimony outweighs all the cavils of the sciolist, and all the jeers of the profane.

9. Who will venture to pronounce a fable, that doctrine of "life and immortality," which his profound and irradiating mind embraced as the truth of God? When you are to die, you will find no source of peace but in the faith of Jesus. Cultivate for your present repose and your future consolation, what our departed friend declared to be the support of his expiring moments:—"A tender reliance on the mercies of the Almighty, through the merits of the Lord Jesus Christ."

EXTRACT FROM CHRYSOSTOM'S DISCOURSE ON
EUTROPIUS' DISGRACE.*

1. WHERE is now that splendor of the most exalted dignities? where are those marks of honor and distinction? What is become of that pomp of feasting and rejoicings? What is the issue of those frequent acclamations, and extravagantly flattering encomiums, lavished by a whole people assembled in the Circus to see the public shews? A single blast of wind has stript that proud tree of all its leaves; and, after shaking its very roots, has forced it in an instant out of the earth. Where are those false friends, those vile flatterers, those parasites so assiduous in making their court, and in discovering a servile attachment by their words and actions? All this is gone and fled away, like a dream, like a flower, like a shadow.

2. Had I not just reason, Eutropius, to set before you the inconstancy of riches? You now have found by your own experience, that like fugitive slaves, they have abandoned you; and are become, in some measure, traitors and murderers with regard to you, since they are the principal cause of your fall. I often repeated to you, that you ought to have a greater regard to my admonitions, how grating soever they might appear, than to the insipid praises which flatterers

* Eutropius was a favorite of the Emperor Arcadius, and an enemy to the church. Arcadius was at length obliged to abandon him, and he was reduced from the highest pitch of grandeur, into an abyss of misery.

were perpetually lavishing on you, because *faithful are the wounds of a friend; but the kisses of an enemy are deceitful.**

3. Had I not just reason to address you in this manner? What is become of the crowd of courtiers? They have turned their backs; they have renounced your friendship; and are solely intent upon their own interest and security, even at the expense of yours. We submitted to your violence in the meridian of your fortune, and, now you are fallen, we support you to the utmost of our power. The Church, against which you have warred, opens its bosom to receive you; and the theatres, the eternal object of your favor, which had so often drawn down your indignation upon us, have abandoned and betrayed you.

4. I do not speak this to insult the misfortunes of him who is fallen, nor to open and make wounds smart that are still bleeding; but in order to support those who are standing, and teach them to avoid the like evils. And the only way to avoid these, is, to be fully persuaded of the frailty and vanity of worldly grandeurs. To call them a flower, a blade of grass, a smoke, a dream, is not saying enough, since they are even below nothing. Of this we have a very sensible proof before our eyes.

5. What man ever rose to such an height of grandeur? Was he not immensely rich? Did he not possess every dignity? Did not the whole empire stand in fear of him? And now, more deserted, and trembling still more, than the mean-

* Prov. xxvii. 6.

est of unhappy wretches, than the vilest slave, than the prisoners confined in dungeons ; having perpetually before his eyes swords unsheathed to destroy himself ; torments and executioners ! deprived of day-light at noon-day, and expecting, every moment, that death which perpetually stares him in the face !

6. You were witnesses yesterday, when people came from the palace in order to drag him hence, how he ran to the holy altars, shivering in every limb ; pale and dejected, scarce uttering a word but what was interrupted by sobs and groans, and rather dead than alive. I again repeat, I do not declaim in this manner in order to insult this fall, but to move and affect you by the description of his calamities, and inspire you with tenderness and compassion for one so wretched.

UTILITY OF TRACTS.

From the 6th Report of the Methodist Tract Society in Sheffield, (Eng.) written by the poet Montgomery.

1. **THERE** are persons who never read the word of God, who never attend public worship, and who, from heedlessness, prejudice or hatred, concern not themselves about the things that belong to their peace. A tract is a missile weapon, which the Spirit of God may direct to the conviction and conversion of a sinner, unassailable from any other quarter.

2. It falls in the way of such an one,—he would be ashamed to look at it among his companions, but he is alone, and he has nothing else to do,—something in the title attracts his eye,—its brevity tempts his indolence,—he begins to read it with indifference, perhaps with repugnance; but his curiosity being excited, and feeling himself more and more interested, he proceeds with diminishing prejudice and increasing seriousness to the end.

3. He has got through it, but he has not done with it; he lays it out of his hand, but he cannot lay it out of his mind; its story has not passed through his imagination only, like an arrow through the invulnerable, but it has pierced his heart, his understanding, his conscience, and in each it has left a wound, that cannot be healed; the anguish of which is only inflamed by vain arts to assuage it; for the more he shuns the recollection of the things that alarmed him, the closer they haunt him; and the very attempt to forget the words, indelibly fixes them in his remembrance.

4. In his distress he seeks pleasure where formerly he found it, but he finds it no more; he seeks rest in unbelief and obduracy, but rest is no more there; his peace is slain; the world can never again be to him what it has been;—happiness and repose he must possess in religion, or renounce all prospect of either for ever. Then, and not till then, when every refuge of lies has failed him, he lays hold of the hope set before him in the gospel, and in bitterness of soul exclaims, “What shall I do to be saved?”—The answer is

nigh unto him; he finds it in the very page that condemned him;—"Believe in the Lord Jesus Christ, and thou shalt be saved." He *does* believe, and he *is* saved.

5. This is merely stating a single example, among thousands that do, and millions that might occur, in the course of Providence, if these small but effectual calls to repentance were universally and abundantly distributed. We say *universally* and *abundantly*,—because though a few tracts, carefully scattered, may and must do good, yet what can be produced by supplies so disproportioned to the wants of mankind, but here a blade of grass, and there perhaps a flower, where all was barren before, and where all is still barren around? whereas, to make the wilderness and the solitary place to rejoice, and the desert to blossom like the rose, we must, in our measure, imitate the bounty of our heavenly Father, who causes the sun in his progress to shine on every spot of land and sea; and his rain to fall on the rock and the highway, as well as on the fertile plain and the cultured garden.

6. A tract lying in a cottage window is a preacher, with a message from God to every one who takes it up. This Preacher will be instant in season and out of season; it will wait patiently till it can deliver its message, and it will deliver it fully, faithfully, without apology, equivocation, or respect of persons; it will fearlessly tell the truth, and we hope nothing but the truth: it will speak to the conscience, and it will teach the conscience to speak.

CHARACTER OF RICHARD REYNOLDS.

From a Speech of Rev. Mr. Thrope, at the first Anniversary Meeting of the Reynolds Commemoration Society at Bristol, (England) 1816.

PART I.

1. WHEN a person of brilliant and dazzling talents is suddenly thrown upon the world, it is common to inquire into his birth and parentage; his education and manner of life, the incidents of his childhood, and of his youth; to analyze, if I may so speak, the elements of which his character is composed; to mark the steps by which he rose to that point, from which he burst upon society; in a word, to examine and re-examine the validity of his claims to public attention.

2. In like manner, when a character of singular and transcendent moral excellence is held up to public view, and attracts universal admiration, it is natural to inquire into its origin and connexions; the principles by which he was actuated, and the school whence those principles were derived.

3. Such a character was Richard Reynolds. So modest, and yet so dignified; so judicious, and yet so liberal in the distribution of his bounties; so discriminating and successful in the detection of imposture, and yet so unbounded in his benevolence; combining, as he did, such unbending integrity with so much tenderness of heart—"take him all in all, we ne'er shall look upon his like again." In a world like this, defiled by sin and

sunk in selfishness, such exalted characters are rarely to be found.

4. The same rank that Milton holds among the poets; the same rank that Nelson holds among the commanders of the British navy; the same rank, but shining with a milder lustre, does Reynolds hold amongst the philanthropists, who in different ages, have appeared the delight and wonder of mankind.

5. We admire the imagination of the poet; we are astonished at the bravery of the warrior: but love, reverence, and admiration, exert all their powers, and rise into rapture, while we contemplate the virtues and the labors of the philanthropist.

6. We become weary amidst the imaginary scenes and imaginary worlds into which we are conducted by the enchanting wand of the poet; and gladly descend to earth again, that we may hold converse with beings like ourselves. We turn with horror and consternation from the blood and carnage, the piercing shrieks, the dying groans, the mutilated limbs, and all the mighty havoc inflicted by the sword of the conqueror.

7. But we follow without weariness the footsteps of the philanthropist whithersoever he goes. With silent wonder we attend him in his visits to the hut of cheerless poverty; the abodes of age and decrepitude; the cottage of industry, sunk in disease and maimed by misfortune; the habitation of the weeping widow, and her helpless, unconscious orphans; the hovel of wretchedness and black despair; and without reluctance—nay, with cheerful steps, we descend with him to the dungeon of misery and guilt, the last, the lowest stage of infamy and wo.

8. With pleasure, such as charity only knows, we behold a new creation in the moral world, rising before the god-like man. The furrowed cheek is smoothed, and the winter of age wears the aspect of spring; the hut of poverty is no longer cheerless; industry is restored to health and vigor, and plies its wonted task; the widow wipes away her tears, and smiles; her orphans have enough, and her house is no longer the house of mourning; hope illumines and expands the countenance, where despair had darkened and contracted every muscle; and penitence descends to enlighten the dungeon, to break the chains of guilt, and by its kindly influence to dissolve the heart of the guilty criminal.

9. What are the fascinations of the poet, or exploits of the warrior, compared with scenes like these? We find it good to be here. The place whereon we stand is holy. We taste the joys and imbibe the spirit of the good man himself. We seem to rise above the selfishness of nature. We catch a portion of the flame that glows in his bosom. We mingle our tears with his tears, we share his trials, and exultingly exclaim, "Oh the luxury of doing good!"

PART II.

1. HUMILITY was the most prominent feature in his character. Although the whole empire felt the effects of his beneficence, so industriously were his charities concealed, that after his decease many were heard to ask the question, "*Who is this Richard Reynolds?*"

2. It was not until the formation of your Society that multitudes, who had never heard his name, began to inquire into his origin and connexions ; the principles which form the basis of his character, and the school whence those principles were derived. To those inquiries there is one short and comprehensive answer.

3. RICHARD REYNOLDS was a Christian. Under the regenerating influence of Christianity he became a new creature ; upon her lap he was nurtured, under her discipline he was trained : and the whole career of his benevolence was nothing more than a practical exemplification of the lessons he inculcated. In her school, under her tuition, and by her fostering hand only, such characters ever were, or ever can be formed.

4. How odious when placed with the names of Howard, Hanway, Thornton, and Reynolds, are those of Paine, Voltaire, Hume, Bolingbroke, and of the whole race of infidels ! Here you recognize angels of mercy amidst fiends of wrath ; saviours amidst the destroyers of mankind.

5. In vain will you search for men like them amongst the heroes, sages, and patriots of antiquity, whose names and virtues are emblazoned, and held up to the admiration of future ages. It is a remarkable fact, that *heathenism never founded an hospital, or endowed an almshouse.*

6. Look at mighty Athens, and you will every where perceive monuments of taste, and genius, and elegance ! Look at an imperial Pagan Rome in all her glory ! You will behold all *the grandeur of the human intellect unfolded* in her temples, her palaces, and her amphitheatres. You will

find *no hospital or infirmary* ; no asylum for the aged and the infirm, the fatherless, and the widow ; the blind, the dumb, the deaf ; the outcast and the destitute.

7. How vastly superior in this respect is Bristol to Athens, is London to Rome ! These, Christianity, are thy triumphs ! These are thy lovely offspring ! they all bear the lineaments of their common parent. Their family likeness proves the sameness of their origin. Mercy conjoined with purity is the darling attribute of our holy religion.

CHARACTER OF MRS. GRAHAM.

From Rev. Dr. Mason's Sermon on her death. Aug. 1814.

PART I.

1. ISABELLA MARSHALL, known to us as Mrs. Graham, received, from nature, qualities which in circumstances favorable to their development, do not allow their possessor to pass through life unnoticed and inefficient.

2. An intellect strong, prompt, and inquisitive—a temper open, generous, cheerful, ardent—a heart replete with tenderness, and alive to every social affection, and every benevolent impulse—a spirit at once enterprising and persevering. The whole crowned with that rare and inestimable endowment, good sense, were materials which required only skilful management to fit her for adorning and dignifying any female station.

3. With that sort of cultivation which the world most admires, and those opportunities which attend upon rank and fortune, she might have shone in the circles of the great, without forfeiting the esteem of the good.

4. Or had her lot fallen among the literary unbelievers of the continent, she might have figured in the sphere of the Voltaires, the Deffands, and the other *esprits forts* of Paris. She might have been as gay in public, as dismal in private, and as wretched in her end, as any the most distinguished among them for their wit and their wo.

5. But God had destined her for other scenes and services—scenes from which greatness turns away appalled ; and services which all the cohorts of infidel wit are unable to perform. She was to be prepared by poverty, bereavement and grief, to pity and to succor the poor, the bereaved, and the grieving.

6. The sorrows of widowhood were to teach her the heart of the widow—her babes, deprived of their father to open the springs of her compassion to the fatherless and orphan—and the consolations of God, her “refuge and strength, her very present help in trouble,” to make her a daughter of consolation to them, who were “walking in the valley of the shadow of death.”

7. To train her betimes for the future dispensations of his providence, the Lord touched the heart of this “chosen vessel” in her early youth. The spirit of prayer sanctified her infant lips ; and taught her, as far back as her memory could go, to “pour out her heart” before God. She had not reached her eleventh year, when she selected

a bush in the retirement of the field, and there devoted herself to her God by faith in the Redeemer.

8. The incidents of her education, thoughtless companions, the love of dress, and the dancing school, as she has herself recorded, chilled for a while the warmth of her piety, and robbed her bosom of its peace. But her gracious Lord revisited her with his mercy, and bound her to himself in an everlasting covenant, which she sealed at his own table about the 17th year of her age.

9. Having married, a few years after, Dr. John Graham, surgeon to the 60th British regiment, she accompanied him first to Montreal, and shortly after to Fort Niagara. Here, during four years of temporal prosperity, she had no opportunity, even for once, of entering "the habitation of God's house," or hearing the sound of his gospel.

PART II.

1. By one of those vicissitudes which checker, military life, the regiment was ordered to the island of Antigua, in the West-Indies. Here she met with that exquisite enjoyment to which she had been long a stranger—the communion of kindred spirits in the love of Christ: and soon did she need all the soothing and support which it is fitted to administer. For in a very short time the husband of her youth, the object of her most devoted affection, her sole earthly stay, was taken from her by death.

2. With a dignity which belongs only to them who have a treasure in heaven, she descended to her humble cot, employment, and fare. But her

humility, according to the Scripture, was the forerunner of her advancement. The light of her virtues shone brighter in her obscurity, and pointed her way to the confidential trust of forming the minds and manners of young females of different ranks in the metropolis of Scotland.

3. Here, respected by the great, and beloved by the good; in sacred intimacy with "devout and honorable women," and the friendship of men who were in truth "servants of the most high God," she continued in the successful discharge of her duties, till Providence conducted her to our shores.

4. She long had a predilection for America, as a land in which, according to her favorite opinion, the Church of Christ is signally to flourish. Here she wished to end her days and leave her children. And we shall remember, with gratitude, that in granting her wish, God cast her lot with ourselves.

5. Twenty-five years ago she opened in this city a school for the education of young ladies, the benefits of which have been strongly felt, and will be long felt hereafter, in different and distant parts of our country.

6. Evidently devoted to the welfare of her pupils—attentive to their peculiarities of character—happy in discovering the best avenue of approach to their minds—possessing, in a high degree, the talent of simplifying her instruction and varying its form, she succeeded in that most difficult part of a teacher's work, the inducing

youth to take an interest in their own improvement ; and to educate themselves by exerting their own faculties.

7. Admonished, at length, by the infirmities of age ; and importuned by her friends, this venerable matron retired to private life. But it was impossible for her to be idle. Her leisure only gave a new direction to her activity. With no less alacrity than she had displayed in the education of youth, did she now embark in the relief of misery. Her benevolence was unbounded, but it was discreet.

PART III.

1. THERE are charities which increase the wretchedness they are designed to diminish : which, from some fatal defect in their application, bribe to iniquity while they are relieving want ; and make food, and raiment, and clothing, to warm into life the most poisonous seeds of vice.

2. But the charities of our departed friend were of another order. They selected the fittest objects—the widow—the fatherless—the orphan—the untaught child—and the ignorant adult. They combined intellectual and moral benefit with the communication of physical comfort. In her house originated the *Society for the relief of poor Widows with small Children*. Large, indeed, is this branch of the family of affliction ; and largely did it share in her sympathy and succor.

3. When at the head of the noble association just named, she made it her business to see with her own eyes the objects of their care; and to give, by her personal presence and efforts, the strongest impulse to their humane system.

4. From morning till night has she gone from abode to abode of these destitute, who are too commonly unpitied by the great, despised by the proud, and forgotten by the gay. She has gone to sit beside them on their humble seat, hearing their simple and sorrowful story—sharing their homely meal—ascertaining the condition of their children—stirring them up to diligence, to economy, to neatness, to order—putting them into the way of obtaining suitable employment for themselves and suitable places for their children—distributing among them the word of God, and little tracts calculated to familiarize its first principles to their understanding—cherishing them in sickness—admonishing them health—instructing, reproofing, exhorting, consoling—sanctifying the whole with fervent prayer. Many a sobbing heart and streaming eye is this evening embalming her memory in the house of the widow.

5. Little, if any, less is the debt due to her from that invaluable charity, the *Orphan Asylum*. It speaks its own praise, and that praise is hers. Scores of orphans redeemed from filth, from ignorance, from wretchedness, from crime—clothed, fed, instructed—trained, in cleanliness, to habits of industry—early imbued with the knowledge and fear of God—gradually

preparing for respectability, usefulness, and happiness—is a spectacle for angels. Their infantine gaiety, their healthful sport, their cherub faces, mark the contrast between their present and former condition ; and recal, very tenderly, the scenes in which they used to cluster round their patron-mother, hang on her gracious words, and receive her benediction.

6. Brethren, I am not dealing in romance, but in sober fact. The night would be too short for a full enumeration of her worthy deeds. Suffice it to say, that they ended but with her life. The sabbath previous to her last sickness occupied her with a recent institution—*A Sunday School for Ignorant Adults* ; and the evening preceding the touch of death, found her at the side of a faithful domestic, administering consolation to his wounded spirit.

PART IV.

1. RECAL the example of Mrs. Graham. Here was a woman—a widow—a stranger in a strange land—without fortune—with no friends but such as her letters of introduction and her worth should acquire—and with a family of daughters dependent upon her for their subsistence. Surely if any one has a clear title of immunity from the obligation to carry her cares beyond the domestic circle, it is this widow ; it is this stranger.

2. Yet within a few years this stranger, this widow, with no means but her excellent sense, her benevolent heart, and her *persevering will* to do good, awakens the charities of a populous city, and gives to them an impulse, a direction, and an efficacy, unknown before !

3. What might not be done by *men* ; by men of talent, of standing, of wealth, of leisure ? How speedily, under their well directed beneficence, might a whole country change its physical, intellectual, and moral aspect ; and assume comparatively speaking, the face of another Eden—a second garden of God ?

4. Why then do they not diffuse, thus extensively, the seeds of knowledge, of virtue, and of bliss ? I ask not for their pretences ; they are as old as the lust of lucre ; and are refuted by the example which we have been contemplating. I ask for the true reason, for the inspiring principle, of their conduct. It is this—let them look to it when God shall call them to account for the abuse of their time, their talents, their station, their “unrighteous mammon.”—It is this ; They believe not “the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*” They labor under no want but one—they want *the heart* !

5. I turn to the other sex. That venerable mother in Israel, who has exchanged the service of God on earth for his service in heaven, has left a legacy to her sisters—she has left the example of her faith and patience ; she has left her prayers ; she has left the monument of her

Christian deeds ; and by these she “ being dead yet speaketh.”

6. Matrons ! has she left her *mantle* also ? Are there none among you to hear her voice from the tomb ? “ Go, and do thou likewise ?” None whom affluence permits, endowments qualify, and piety prompts, to aim at her distinction, by treading in her steps ?

7. Maidens ! Are there none among *you*, who would wish to array yourselves hereafter in the honors of this “ virtuous woman ?” Your hearts have dismissed their wonted warmth and generosity, if they do not throb as the revered vision rises before you—Then prepare yourselves now by seeking and serving the God of her youth.

8. You cannot be too early “ adorned with the robes of righteousness and the garments of salvation” in which she was wedded, in her morning of life, to Jesus the King of Glory. That same grace which threw its radiance around her shall make you also to shine in the “ beauty of holiness ;” and the fragrance of those virtues which it shall create, develope, and ennoble, will be “ as the smell of a field which the Lord hath blessed.”

Narrative and Biographical Pieces.

ABDALLAH AND SABAT.

From Dr. Buchanan's Sermon, "The Star in the East."

1. Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat was son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, king of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

2. While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mahometan states, it is death for a man of rank to become a Christian—Abdallah endeavored for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian sea. He accordingly left Cabul in

disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him.

3. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. "But, sir," said Sabat, when relating the story himself, "*I had no pity.* I caused my servants to seize him, and I delivered him up to Morad Shah, king of Bochara.

4. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he, (as if the proposition were impossible to be complied with) 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion.

5. A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen the first martyr, his eye streaming with tears. He did not look with anger towards *me*. He looked at me, but it was benignly, and with the countenance of forgive-

ness. His other hand was then cut off. "But, sir," said Sabat, in his imperfect English, "he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?'"

FATAL PRESUMPTION.

An account of two English lords who were swallowed up in the falls of the Rhine.

From the Journal of a traveller through Switzerland, in 1794.

1. WHEN the following day I passed through *Lauffenburg*, I left my carriage and walked over the bridge in company with a man of the place, who, seeing me look with great attention at the Rhine foaming through the arches over a bed of rocks, said to me, pointing with his hand to a sharp angle—"There the two *English lords* were *swallowed up*." This was, in fact, the place where, a few months ago, Lord M—— and Mr. B—— made so deplorable an end.

2. When one sees the rapid and deep course of the Rhine at this place, dashing its water through a narrow bed of rocks, presenting for three hundred yards acute and sharp winding angles, it is not easy to believe that so desperate an attempt would have been hazarded as that which cost those unfortunate young men their

lives. They were travellers; the beauty of the country tempted them to stop for a few days at Lauffenburg. The novelty and danger of this unattempted navigation excited in them the wish to do what other people deemed impossible.

3. The moment their idea was known, it was strongly opposed; and the opposition only served to confirm them in their purpose. They proceeded, however with some caution. They first pushed an empty boat into the stream, and unfortunately for them, and incredible as it appeared to the spectators, who had crowded both sides of the Rhine to see this experiment, the boat went through undamaged. This success, achieved in the presence of five hundred people, was a spur to the foolish pride of the two young Englishmen, who thought that they could not now relinquish their scheme without being laughed at. A second boat was prepared, and the next morning appointed for the experiment.

4. Deputations were sent to them from the magistrates, who strongly remonstrated against the guilty madness of the enterprise, but without effect. Next came some of the clergy to warn them against perdition, and to prophecy certain death; their efforts were equally unsuccessful; and on the appointed morning they sallied forth, both dressed in white waistcoats without coats, and slippers. They gave their money and watches to their servants: they knew, therefore, that there was a great chance of death.

5. Mr. B— went to the boat with a heavy heart, and even said he would not go, and remonstrated with Lord M—: but his lordship jumped into the boat, and said he would go alone; upon which poor Mr. B—, unwilling to leave his friend, went in after him. They pushed off. They had each a long pole, with which they hoped to keep the boat clear of the rocks. On both shores stood an overawed multitude, some crying, all vociferating entreaties to desist, and not to rush into eternity.

6. It was now too late: no human strength could have stopped the boat when once it had got into the rapid current. To the amazement of the trembling spectators, they went unhurt over the first breakers, and, rushing into the foaming torrent, evaded the first threatening angle. Life was then for a few seconds once more in their power. They might have jumped on the rocks, from which they were not more than three or four feet distant. The people on the shore screamed out to them to do it; instead of which, elated with this momentary success, they huzzaed, and waved their hats.

7. Alas! blind unfortunate youths! that salute was a last farewell to this world: they were just plunging into eternity. With the swiftness of an arrow they were carried to a tremendous vortex: their boat was instantly over-set: they struggled for a short time against the roaring billows, swam even the space of two

hundred yards on their backs, calling out for help and mercy. No help could be given. The distressed multitude gazed on them as they passed, and saw them swallowed up—never to appear again.

8. I did not hear this affecting narrative with a dry eye. The man who gave me the particulars of it had been himself a witness of the whole, and was much agitated on recounting it. He told me that not so much as a button of their waistcoat had been seen afterwards; and that two English gentlemen, who had come on purpose from England, had staid at Lauffenburg some weeks, endeavoring by every possible contrivance to find the remains; but they had no success.

SKENANDOH, THE ONEIDA CHIEF.

From a New-York paper.

1. Skenandoh, the celebrated Oneida chief, was well known in the wars which occurred while we were British colonies, and in the contest which issued in our independence as the undeviating friend of the people of the United States. He was very savage, and addicted to drunkenness in youth; but he lived a reformed man for more than sixty years, and died in Christian hope.

2. Skenandoh's person was tall and brawny, but well made—his countenance was intelligent, and beamed with all the indigenous dignity of an Indian chief. In his youth he was a brave and intrepid warrior, and in his riper years one of the ablest counsellors among the North American tribes. He possessed a strong and vigorous mind ; and though terrible as the tornado in war, he was bland and mild as the zephyr in peace.

3. With the cunning of the fox, the hungry perseverance of the wolf, and the agility of the mountain cat, he watched and repelled Canadian invasions. His vigilance once preserved from massacre the inhabitants of the infant settlement of German-flats. His influence brought his tribe to our assistance in the war of the Revolution. How many have been saved from the tomahawk and scalping knife, by his friendly aid, is not known ; but individuals and villages have expressed gratitude for his benevolent interpositions ; and among the Indian tribes he was distinguished by the appellation of the "*White Man's Friend*."

4. Although he could speak but little English, and in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he had profited by seeing civilized and polished society, and by mingling with good company in his better days.

5. To a friend, who called on him a short time since, he thus expressed himself by an in-

terpreter : " I am an aged hemlock. The winds of an hundred winters have whistled through my branches : I am dead at the top. The generation to which I belonged has run away and left me. Why I live, the great Good Spirit only knows. Pray to my Jesus that I may have patience to wait for my appointed time to die."

6 Honored chief ! His prayer was answered—he was cheerful and resigned to the last. For several years he kept his dress for the grave prepared. Once, and again, and again, he came to Clinton to die ; longing that his soul might be with Christ, and his body in the narrow house, near his beloved Christian teacher.

7. While the ambitious, but vulgar great, look principally to sculptured monuments, and to niches in the temple of earthly fame, SKENANDON, in the spirit of the only real nobility, stood with his loins girded, waiting the coming of his Lord.

8. His Lord has come ! And the day approaches when the green hillock that covers his dust will be more respected than the Pyramids, the Mausolea, and the Pantheons of the proud and imperious. His simple "turf and stone" will be viewed with affection and veneration, when the tawdry ornaments of human apotheosis shall awaken only pity and disgust.

ALTAMONT.

The following account of an affecting, mournful exit, is related by Dr. Young, who was present at the melancholy scene.

1. THE sad evening before the death of that noble youth, whose last hours suggested these thoughts, I was with him. No one was there, but his physician, and an intimate whom he loved, and whom he had ruined. At my coming in, he said,—“You and the physician are come too late.—I have neither life nor hope. You both aim at miracles. You would raise the dead !”

2. Heaven, I said, was merciful—“Or,” exclaimed he—“I could not have been thus guilty. What has it not done to bless, and to save me ?—I have been too strong for Omnipotence ! I have plucked down ruin.”—I said, the blessed Redeemer,—“Hold ! hold ! you wound me !—That is the rock on which I split—I denied his name !”

3. Refusing to hear any thing from me, or take any thing from the physician, he lay silent, as far as sudden darts of pain would permit, till the clock struck : Then with vehemence ;—“Oh ! time ! time ! it is fit thou shouldst thus strike thy murderer to the heart !—How art thou fled for ever !—A month ! Oh, for a single week ! I ask not for years ; though an age were too little for the much I have to do.”

4. On my saying, we could not do much that heaven was a blessed place——

“ So much the worse.—’Tis lost ! ’tis lost !—Heaven is to me the severest part of hell !”

Soon after I proposed prayer. “ Pray you that can. I never prayed. I cannot pray :—Nor need I. Is not heaven on my side already ? It closes with my conscience. Its severest strokes but second my own.”

5. His friend being much touched, even to tears, at this—(who could forbear ? I could not) with a most affectionate look, he said, “ Keep those tears for thyself. I have undone thee.—Dost weep for me ? that’s cruel. What can pain me more ?

6. Here his friend too much affected, would have left him——“ No, stay—thou still mayst hope ;—therefore hear me. How madly have I talk’d ! How madly hast thou listened, and believed ! but look on my present state, as a full answer to thee, and to myself. This body is all weakness and pain ; but my soul, as if stung up by torment to greater strength and spirit, is full powerful to reason ; full mighty to suffer. And that, which thus triumphs within the jaws of immortality, is, doubtless, immortal—And as for a Deity, nothing less than an Almighty could inflict what I feel.”

7. I was about to congratulate this passive, involuntary confessor, on his asserting the two prime articles of his creed, extorted by the rack of nature, when he thus very passionately :—“ No, no ! let me speak on. I have not long to speak.—My much injured friend ! my soul, as my body, lies in ruins ; in scattered fragments of broken thought——Remorse for the past, throws

my thought on the future. Worse dread of the future, strikes it back on the past. I turn, and turn, and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake ; and bless Heaven for the flames !—that is not an everlasting flame ; that is not an unquenchable fire.”

8. How were we struck ! yet, soon after, still more. With what an eye of distraction, what a face of despair ! he cried out :—“ My principles have poisoned my friend ; my extravagance has beggared my boy ! my unkindness has murdered my wife !—And is there another hell ?—Oh ! thou blasphemed, yet indulgent LORD GOD ! Hell itself is a refuge, if it hide me from thy frown !”

9. Soon after his understanding failed. His terrified imagination uttered horrors not to be repeated, or ever forgotten. And ere the sun (which, I hope, has seen few like him) arose, the gay, young, noble, ingenuous, accomplished, and most wretched Altamont expired !

10. If this is a man of pleasure, what is a man of pain ? How quick, how total, is their transit ! In what a dismal gloom they set for ever ! How short, alas ! the day of their rejoicing !—For a moment they glitter—they dazzle. In a moment, where are they ? Oblivion covers their memories. Ah ! would it did ! Infamy snatches them from oblivion. In the long-living annals of infamy their triumphs are recorded. Thy sufferings still bleed in the bosom, poor Altamont ! of the heart-stricken friend—for Altamont had a friend. He might have had many.

11. His transient morning might have been the dawn of an immortal day. His name might have been gloriously enrolled in the records of eternity. His memory might have left a sweet fragrance behind it, grateful to the surviving friend, salutary to the succeeding generation. With what capacities was he endowed ! with what advantages, for being greatly good ! But with the talents of an angel, a man may be a fool. If he judges amiss in the supreme point, judging right in all else, but aggravates his folly ; as it shows him wrong, though blessed with the best capacity of being right.

CHARLES V. EMPEROR OF GERMANY.

1. CHARLES V. emperor of Germany, king of Spain, and lord of the Netherlands, was born at Ghent, in the year 1500.

He is said to have fought sixty battles, in most of which he was victorious ; to have obtained six triumphs, conquered four kingdoms, and to have added eight principalities to his dominions : an almost unparalleled instance of worldly prosperity, and the greatness of human glory.

2. But all these fruits of his ambition, and all the honors that attended him, could not yield true and solid satisfaction. Reflecting on the evils and miseries which he had occasioned, and convinced of the emptiness of earthly magnificence, he became disgusted with all the splendor that sur-

rounded him ; and thought it his duty to withdraw from it, and spend the rest of his days in religious retirement.

3. Accordingly, he voluntarily resigned all his dominions to his brother and son ; and after taking an affectionate and last farewell of his son, and a numerous retinue of princes and nobility that respectfully attended him, he repaired to his chosen retreat. It was situated in Spain, in a vale of no great extent, watered by a small brook and surrounded with rising grounds, covered with lofty trees.

4. A deep sense of his frail condition and great imperfections, appears to have impressed his mind in this extraordinary resolution, and through the remainder of his life. As soon as he landed in Spain, he fell prostrate on the ground, and considering himself now as dead to the world, he kissed the earth, and said ; “ Naked came I out of my mother’s womb, and naked I now return to thee, thou common mother of mankind ! ”

5. In this humble retreat he spent his time in religious exercises and innocent employments ; and buried here in solitude and silence, his grandeur, his ambition, together with all those vast projects, which for near half a century, had alarmed and agitated Europe, and filled every kingdom in it, by turns, with the terror of his arms, and the dread of being subjected to his power.

6. Far from taking any part in the political transactions of the world, he restrained his curiosity even from any inquiry concerning them ; and seemed to view the busy scene he had abandoned, with an elevation and indifference of mind,

which arose from his thorough experience of its vanity, as well as from the pleasing reflection of having disengaged himself from its cares and temptations.

7. Here he enjoyed more complete contentment, than all his grandeur had ever yielded him ; as a full proof of which he has left this short but comprehensive testimony : “ I have tasted more satisfaction in my solitude, in one day, than in all the triumphs of my former reign. The sincere study, profession, and practice of the Christian religion, have in them such joys and sweetness, as are seldom found in courts and grandeur.”

BOERHAAVE.

1. HERMAN BOERHAAVE, one of the greatest physicians, and best of men, was born in Holland, in the year 1668. This illustrious person whose name has spread throughout the world, and who left at his death above two hundred thousand pounds sterling, was, at his first setting out in life, obliged to teach the mathematics to obtain a necessary support. His abilities, industry, and great merit, soon gained him friends, placed him in easy circumstances, and enabled him to be bountiful to others.

2. The knowledge and learning of this great man, however uncommon, hold, in his character, but the second place ; his virtue was yet much more uncommon than his literary attainments. He was an admirable example of temperance, for-

titude, humility, and devotion. His piety, and a religious sense of his dependence on God, formed the basis of all his virtues, and the principle of his whole conduct.

3. He was too sensible of his weakness, to ascribe any thing to himself, or to conceive that he could subdue passion, or withstand temptation, by his own natural power ; he attributed every good thought, and every laudable action to the Father of Goodness.

4. Being once asked by a friend, who had often admired his patience, under great provocations, whether he had ever been under the influence of anger, and by what means he had so entirely suppressed that impetuous and ungovernable passion ? he answered, with the utmost frankness and sincerity, that he was naturally quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself.

5. As soon as he rose in the morning, it was through life, his daily practice to retire for an hour to private prayer and meditation : this, he often told his friends, gave him spirit and vigor in the business of the day, and this he therefore recommended as the best rule of life ; for nothing, he knew, can support the soul in all its distresses, but confidence in the Supreme Being ; nor can a steady and rational magnanimity flow from any other source than a consciousness of the Divine Favor.

6. He asserted on all occasions the Divine Authority of the Holy Scriptures. The excellency of the Christian religion was the frequent subject of his conversation. A strict obedience

to the doctrine, and a diligent imitation of the example, of our blessed Saviour, he often declared to be the foundation of true tranquillity. He was liberal to the distressed, but without ostentation. He often obliged his friends in such a manner, that they knew not, unless by accident, to whom they were indebted.

7. He was condescending to all, and particularly attentive in his profession. He used to say that the life of a patient, if trifled with or neglected, would one day be required at the hand of the physician. He called the poor his best patients : for God, said he, is their paymaster. In conversation he was cheerful and instructive ; and desirous of promoting every valuable end of social intercourse.

8. He never regarded calumny and detraction ; (for Boerhaave himself had enemies ;) nor ever thought it necessary to confute them. " They are sparks," said he, " which, if you do not blow them, will go out of themselves. The surest remedy against scandal, is, to live it down by perseverance in well doing ; and by praying to God, that he would cure the distempered minds of those who traduce and injure us."

9. About the middle of the year 1737, he felt the first approaches of that fatal disorder which brought him to the grave. During his afflictive and lingering illness, his constancy and firmness did not forsake him. He neither intermitted the necessary cares of life, nor forgot the proper preparations for death.

10. He related to a friend, with great concern, that once his patience so far gave way to extrem-

ity of pain, that, after having lain fifteen hours in exquisite tortures, he prayed to God that he might be set free by death. His friend, by way of consolation, answered, that he thought such wishes when forced by continued and excessive torments, unavoidable in the present state of human nature ; that the best men, even Job himself, were not able to refrain from such starts of impatience. This he did not deny, but said, " He that loves God ought to think nothing desirable, but what is most pleasing to the Supreme Goodness."

11. Such were his sentiments, and such his conduct in this state of weakness and pain. As death approached nearer, he was so far from terror or confusion, that he seemed even less sensible of pain, and more cheerful under his torments. He died, much honored and lamented, in the 70th year of his age.

CHARACTER OF GENERAL HAMILTON.

By Rev. Dr. Nott.

1. THE MAN, on whom nature seems originally to have impressed the stamp of greatness. Whose genius beamed from the retirement of collegiate life, with a radiance which dazzled, and a loveliness which charmed, the eye of sages.

2. The HERO, called from his sequestered retreat, whose first appearance in the field, though a stripling, conciliated the esteem of WASHINGTON, our good old father. Moving by whose

side, during all the perils of the revolution, our young chieftain was a contributor, to the veteran's glory, the guardian of his person, and the com-partner of his toils.

3. The **CONQUEROR**, who, sparing of human blood, when victory favored, stayed the uplifted arm, and nobly said to the vanquished enemy, "LIVE !"

4. The **STATESMAN**, the correctness of whose principles, and the strength of whose mind, are inscribed on the records of congress and on the annals of the council chamber. Whose genius impressed itself upon the **CONSTITUTION** of his country; and whose memory, the government, **ILLUSTRIOUS FABRIC**, resting on this basis, will perpetuate while it lasts; and shaken by the violence of party, should it fall, which may Heaven avert, his prophetic declarations will be found inscribed on its ruins.

5. The **COUNCELLOR**, who was at once the pride of the bar and the admiration of the court. Whose apprehensions were quick as lightning, and whose development of truth was luminous as its path—Whose argument no change of circumstances could embarrass—Whose knowledge appeared intuitive; and who by a single glance, and with as much facility as the eye of the eagle passes over the landscape, surveyed the whole field of controversy—saw in what way truth might be most successfully defended, and how error must be approached. And who, without ever stopping, ever hesitating, by a rapid and manly march, led the listening judge and the fascinated juror, step by step, through a delightful region, brightening as he advanced, till his argument

rose to demonstration, and eloquence was rendered useless by conviction.

6. Whose talents were employed on the side of righteousness. Whose voice, whether in the council-chamber or at the bar of justice, was virtue's consolation. At whose approach, oppressed humanity felt a secret rapture, and the heart of injured innocence leapt for joy.

7. Where HAMILTON was, in whatever sphere he moved, the friendless had a friend, the fatherless a father; and the poor man, though unable to reward his kindness, found an advocate. It was when the rich oppressed the poor—when the powerful menaced the defenceless—when truth was disregarded, or the eternal principles of justice violated—it was on these occasions that he exerted all his strength. It was on these occasions that he sometimes soared so high, and shone with a radiance so transcendent, I had almost said, so “heavenly, as filled those around him with awe, and gave to him the force and authority of a prophet.”

8. The PATRIOT, whose integrity baffled the scrutiny of inquisition. Whose manly virtue never shaped itself to circumstances. Who, always great, always himself, stood amidst the varying tides of party, *firm*, like the rock, which, far from land, lifts its majestic top above the waves, and remains unshaken by the storms which agitate the ocean.

9. The FRIEND, who knew no guile. Whose bosom was transparent, and deep, in the bottom of whose heart was rooted every tender and sympathetic virtue. Whose various worth opposing

parties acknowledged while alive, and on whose tomb they unite with equal sympathy and grief to heap their honors.

Poetry.

THE PULPIT.

1. The pulpit, therefore—(and I name it fill'd
 With solemn awe, that bids me well beware
 With what intent I touch that holy thing)—
 The pulpit—(when the sat'rist has at last,
 Strutting and vap'ring in an empty school,
 Spent all his force, and made no proselyte)—
 I say the pulpit (in the sober use
 Of its legitimate peculiar pow'rs)
 Must stand acknowledg'd, while the world shall
 The most important and effectual guard, [stand,
 Support, and ornament, of Virtue's cause.
 There stands the messenger of truth; there stands,
 The legate of the skies!—His theme divine,
 His office sacred, his credentials clear.
 By him the violated law speaks out
 Its thunders; and by him, in strains as sweet
 As angels use, the Gospel whispers peace.
 He 'stablishes the strong, restores the weak,
 Reclaims the wand'rer, binds the broken heart,
 And, arm'd himself in panoply complete
 Of heav'nly temper, furnishes with arms
 Bright as his own, and trains, by every rule

Of holy discipline, to glorious war,
The sacramental host of God's elect !

2. I venerate the man, whose heart is warm,
Whose hands are pure, whose doctrine and whose
Coincident, exhibit lucid proof [life,
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves.
But loose in morals, and in manners vain,
In conversation frivolous, in dress
Extreme, at once rapacious and profuse ;
Frequent in park with lady at his side,
Ambling and prattling scandal as he goes ;
But rare at home, and never at his books,
Or with his pen, save when he scrawls a card ;
Constant at routs, familiar with a round
Of ladyships, a stranger to the poor ;
Ambitious of preferment for its gold,
And well prepar'd, by ignorance and sloth,
By infidelity and love of the world,
To make God's work a sinecure ; a slave
To his own pleasures and his patron's pride ;
From such apostles, O ye mitred heads,
Preserve the church ! and lay not careless hands
On skulls that cannot teach, and will not learn.

3. Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere ;
In doctrine uncorrupt ; in language plain,
And plain in manner ; decent, solemn, chaste,
And natural in gesture ; much impress'd
Himself, as conscious of his awful charge,

And anxious mainly that the flock he feeds
 May feel it too ; affectionate in look,
 And tender in address, as well becomes
 A messenger of grace to guilty men.
 Behold the picture !—Is it like ?—Like whom ?
 The things that mount the rostrum with a skip,
 And then skip down again ; pronounce a text ;
 Cry—hem ; and reading what they never wrote
 Just fifteen minutes, huddle up their work,
 And with a well-bred whisper close the scene !

4. In man or woman, but far most in man,
 And most of all in man that ministers
 And serves the altar, in my soul I loathe
 All affectation. 'Tis my perfect scorn ;
 Object of my implacable disgust.
 What ! will a man play tricks—will he indulge
 A silly fond conceit of his fair form,
 And just proportion, fashionable mien,
 And pretty face, in presence of his God ?
 Or will he seek to dazzle me with tropes,
 As with the diamond on his lily hand,
 And play his brilliant parts before my eyes,
 When I am hungry for the bread of life ?
 He mocks his Maker, prostitutes and shames
 His noble office, and, instead of truth,
 Displaying his own beauty, starves his flock.

Cowper.

VERSES,

Supposed to have been written by Alexander Selkirk, during his solitary abode in the island of Juan Fernandez.

1 I AM monarch of all I survey,
 My right there is none to dispute ;

- From the centre all round to the sea,
I am lord of the fowl and the brute.
O Solitude ! where are the charms,
That sages have seen in thy face ?
Better dwell in the midst of alarms,
Than reign in this horrible place.
- 2 I am out of humanity's reach,
I must finish my journey alone,
Never hear the sweet music of speech,
I start at the sound of my own.
The beasts that roam over the plain,
My form with indifference see ;
They are so unacquainted with man,
Their tameness is shocking to me.
- 3 Society, friendship, and love,
Divinely bestow'd upon man,
O, had I the wings of a dove,
How soon would I taste you again !
My sorrows I then might assuage
In the ways of religion and truth,
Might learn from the wisdom of age,
And be cheer'd by the sallies of youth.
- 4 Religion ! what treasure untold
Resides in that heavenly word !
More precious than silver and gold,
Or all that this earth can afford.
But the sound of the church-going bell
These vallies and rocks never heard,
Never sigh'd at the sound of the knell,
Or smil'd when a sabbath appear'd.
- 5 Ye winds, that have made me your sport,
Convey to this desolate shore,
Some cordial endearing report
Of a land I shall visit no more.

- My friends, do they now and then send
 A wish or a thought after me ?
 O tell me I yet have a friend,
 Though a friend I am never to see.
- 6 How fleet is a glance of the mind !
 Compar'd with the speed of its flight,
 The tempest itself lags behind,
 And the swift-winged arrows of light.
 When I think of my own native land,
 In a moment I seem to be there ;
 But, alas ! recollection at hand
 Soon hurries me back to despair.
- 7 But the sea fowl is gone to her nest,
 The beast is laid down in his lair ;
 Even here is a season of rest,
 And I to my cabin repair.
 There's mercy in every place,
 And mercy, encouraging thought,
 Gives even affliction a grace,
 And reconciles man to his lot.

Cowper.

LOVE OF THE WORLD REPROVED ; OR, HY-
 POCRISY DETECTED.

1. Thus says the prophet of the Turk,
 Good musselman, abstain from pork ;
 There is a part in ev'ry swine,
 No friend or follower of mine
 May taste, whate'er his inclination,
 On pain of excommunication.

Such Mahomet's mysterious charge,
And thus he left the point at large.
Had he the sinful part express'd,
They might with safety eat the rest ;
But for one piece they thought it hard
From the whole hog to be debarr'd ;
And set their wit at work to find
What joint the prophet had in mind.
Much controversy straight arose,
These choose the back, the belly those ;
By 'tis confidently said
He meant not to forbid the head ;
While others at that doctrine rail,
And piously prefer the tail.
Thus, conscience freed from ev'ry clog,
Mahometans eat up the hog.

2. You laugh—'tis well—The tale applied
May make you laugh on t'other side.
Renounce the world—the preacher cries ;
We do—a multitude replies.
While one as innocent regards
A snug and friendly game at cards ;
And one, whatever you may say,
Can see no evil in a play ;
Some love a concert or a race ;
And others shooting and the chase.
Revil'd and lov'd, renounc'd and follow'd,
Thus, bit by bit, the world is swallow'd ;
Each thinks his neighbor makes too free,
Yet likes a slice as well as he :
With sophistry their sauce they sweeten,
Till quite from tail to snout 'tis eaten.

Cowper.

THE ROSE.

1. THE Rose had been wash'd, just wash'd in a
show'r,
Which Mary to Anna convey'd,
The plentiful moisture encumber'd the flow'r,
And weigh'd down its beautiful head.
2. The cup was all fill'd, and the leaves were all
wet,
And it seem'd to a fanciful view,
To weep for the buds it had left with regret,
On the flourishing bush where it grew.
3. I hastily seiz'd it, unfit as it was,
For a nosegay, so dripping and drown'd,
And swinging it rudely, too rudely, alas !
I snapp'd it—it fell to the ground.
4. And such, I exclaim'd is the pitiless part
Some act by the delicate mind,
Regardless of wringing and breaking a heart
Already to sorrow resign'd.
5. This elegant rose, had I shaken it less,
Might have bloom'd with its owner awhile ;
And the tear that is wip'd with a little address,
May be follow'd, perhaps, by a smile.

Cowper.

THE NEGRO'S COMPLAINT.

1. FORC'D from home and all its pleasures,
Afric's coast I left forlorn ;

- To increase a stranger's treasures,
O'er the raging billows borne.
Men from England bought and sold me,
Paid my price in paltry gold ;
But, though slave they have enroll'd me,
Minds are never to be sold.
2. Still in thought as free as ever,
What are England's rights, I ask,
Me from my delights to sever,
Me to torture, me to task ?
Fleecy locks and black complexion
Cannot forfeit Nature's claim ;
Skins may differ, but affection
Dwells in white and black the same.
3. Why did all-creating Nature
Make the plant for which we toil ?
Sighs must fan it, tears must water,
Sweat of our's must dress the soil.
Think, ye masters, iron hearted,
Lolling at your jovial boards ;
Think how many backs have smarted
For the sweets your cane affords.
4. Is there, as ye sometimes tell us,
Is there one, who reigns on high ?
Has he bid you buy and sell us,
Speaking from his throne, the sky ?
Ask him, if your knotted scourges,
Matches, blood-extorting screws,
Are the means that duty urges,
Agents of his will to use ?
5. Hark ! he answers—wild tornadoes,
Strewing yonder sea with wrecks ;
Wasting towns, plantations, meadows,
Are the voice with which he speaks.

He, foreseeing what vexations,
Afric's sons should undergo,
Fix'd their tyrants' habitations
Where his whirlwinds answer—No.

6. By our blood in Afric wasted,
Ere our necks receiv'd the chain ;
By the mis'ries that we tasted,
Crossing in your barks the main ;
By our suff'rings since ye brought us
To the man-degrading mart ;
All sustain'd by patience, taught us
Only by a broken heart ;

7. Deem our nation brutes no longer,
Till some reason ye shall find
Worthier of regard, and stronger
Than the color of our kind.
Slaves of gold whose sordid dealings
Tarnish all your boasted pow'rs,
Prove that you have human feelings,
Ere you proudly question our's !

Cowper.

THE NIGHTINGALE AND GLOW-WORM.

1. A NIGHTINGALE, that all day long
Had cheer'd the village with his song,
Nor yet at eve his note suspended,
Nor yet when eventide was ended,
Began to feel, as well he might,
The keen demands of appetite ;
When, looking eagerly around,
He spied far off, upon the ground,
A something shining in the dark,

And knew the glow-worm by his spark ;
So stooping down from hawthorn top,
He thought to put him in his crop,
The worm, aware of his intent,
Harrangu'd him thus, right eloquent—

2. Did you admire my lamp, quoth he,
As much as I your minstrelsy,
You would abhor to do me wrong,
As much as I to spoil your song ;
For 'twas the self-same pow'r divine
Taught you to sing and me to shine ;
That you with music, I with light,
Might beautify and cheer the night.
The songster heard his short oration,
And warbling out his approbation,
Releas'd him, as my story tells,
And found a supper somewhere else.

3. Hence jarring sectaries may learn
Their real int'rest to discern ;
That brother should not war with brother,
And worry and devour each other ;
But sing and shine by sweet consent,
Till life's poor transient night is spent,
Respecting in each other's case
The gifts of nature and of grace.

4. Those Christians best deserve the name,
Who studiously make peace their aim ;
Peace both the duty and the prize
Of him that creeps and him that flies. *Cowper.*

MUTUAL FORBEARANCE NECESSARY TO THE
HAPPINESS OF THE MARRIED STATE.

1. THE lady thus addressed her spouse—
What a mere dungeon is this house !
By no means large enough ; and was it,
Yet this dull room, and that dark closet,
Those hangings with their worn out graces,
Long beards, long noses, and pale faces,
Are such an antiquated scene,
They overwhelm me with the spleen.
Sir Humphrey shooting in the dark,
Makes answer quite beside the mark :
No doubt, my dear ; I bade him come,
Engag'd myself to be at home,
And shall expect him at the door,
Precisely when the clock strikes four.

2. You are so deaf, the lady cry'd,
(And rais'd her voice, and frown'd beside,)
You are so sadly deaf, my dear,
What shall I do to make you hear ?

3. Dismiss poor Harry ! he replies ;
Some people are more nice than wise,
For one slight trespass all this stir ?
What if he did ride whip and spur !
'Twas but a mile—your fav'rite horse
Will never look one hair the worse.

4. Well, I protest 'tis past all bearing—
Child ! I am rather hard of hearing—
Yes, truly—one must scream and bawl ;
I tell you, you can't hear at all !
Then with a voice exceeding low,
No matter if you hear or no.

5. Alas ! and is domestic strife,
That sorest ill of human life,
A plague so little to be fear'd,
As to be wantonly incurr'd,
To gratify a fretful passion,
On every trivial provocation ?
The kindest and the happiest pair
Will find occasion to forbear ;
And something every day they live,
To pity, and, perhaps, forgive.
But if infirmities, that fall
In common to the lot of all,
A blemish or a sense impair'd
Are crimes so little to be spar'd,
Then farewell all that must create
The comfort of the wedded state ;
Instead of harmony 'tis jar,
And tumult and intestine war.

6. The love that cheers life's latest stage,
Proof against sickness and old age,
Preserv'd by virtue from declension,
Becomes not weary of attention ;
But lives, when that exterior grace,
Which first inspir'd the flame, decays.
'Tis gentle, delicate and kind,
To faults compassionate or blind,
And will with sympathy endure
Those evils, it would gladly cure :
But angry, coarse, and harsh expression,
Shows love to be a mere profession ;
Proves that the heart is none of his,
Or soon expels him if it is. *Cowper.*

THE MAN PERISHING IN THE SNOW STORM.

1. As thus the snows arise ; and foul, and fierce,
All winter drives along the darken'd air ;
In his own loose-revolving fields, the swain
Disaster'd stands ; sees other hills ascend,
Of unknown joyless brow ; and other scenes,
Of horrid prospect, shag the trackless plain :
Nor finds the river, nor the forest, hid
Beneath the formless wild ; but wanders on
From hill to dale, still more and more astray ;
Impatient flouncing through the drifted heaps,
Stung with the tho'ts of home ; the tho'ts of
home

Rush on his nerves, and call their vigor forth
In many a vain attempt. How sinks his soul !
What black despair, what horror fills his heart !
When for the dusky spot, which fancy feign'd
His tufted cottage rising through the snow,
He meets the roughness of the middle waste,
Far from the track, and blest abode of man ;
While round him night resistless closes fast,
And every tempest howling o'er his head,
Renders the savage wilderness more wild.
Then throng the busy shapes into his mind,
Of covered pits, unfathomably deep,
A dire descent ! beyond the power of frost ;
Of faithless bogs ; of precipices huge
Smooth'd up with snow : and, what is land, un-
known,

What water, of the still unfrozen spring,
In the loose marsh, or solitary lake,
Where the fresh fountain from the bottom boils.

These check his fearful steps; and down he
sinks

Beneath the shelter of the shapeless drift,
Thinking o'er all the bitterness of death,
Mix'd with the tender anguish Nature shoots
Through the wrung bosom of the dying man,
His wife, his children, and his friends unseen.

2. In vain for him th' officious wife prepares
The fire fair-blazing, and the vestment warm;
In vain his little children, peeping out
Into the mingling storm, demand their sire
With tears of artless innocence. Alas!
Nor wife nor children more shall he behold,
Nor friends, nor sacred home. On every nerve
The deadly winter seizes, shuts up sense,
And o'er his inmost vitals, creeping cold,
Lays him along the snows a stiffened corse,
Stretch'd out and bleaching in the northern
blast.

3. Ah! little think the gay licentious proud,
Whom pleasure, power, and affluence surround;
They, who their thoughtless hours in giddy
mirth,
And wanton, often cruel, riot waste;
Ah! little think they, while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain!
How many sink in the devouring flood,
Or more devouring flame! How many bleed,
By shameful variance betwixt man and man!
How many pine in want and dungeon glooms,
Shut from the common air and common use
Of their own limbs! How many drink the cup

Of baleful grief, or eat the bitter bread
Of misery ! Sore pierc'd by wint'ry winds,
How many shrink into the sordid hut
Of cheerless poverty. How many shake
With all the fiercest tortures of the mind,
Unbounded passion, madness, guilt, remorse ;
Whence tumbled headlong from the height of
life,

They furnish matter for the tragic Muse !

4. E'en in the vale, where wisdom loves to
dwell,

With friendship, peace, and contemplation join'd,
How many, rack'd with honest passions, droop
In deep retired distress ! How many stand
Around the death-bed of their dearest friends,
And point the parting anguish ! Thought fond
man

Of these, and all the thousand nameless ills
That one incessant struggle render life,
One scene of toil, of suffering, and of fate ;
Vice in his high career would stand appall'd,
And heedless rambling impulse learn to think :
The conscious heart of charity would warm,
And her wide wish benevolence dilate ;
The social tear would rise, the social sigh ;
And into clear perfection, gradual bliss,
Refining still, the social passions work.

Thomson.

THE TWO GARDENERS.

1. Two gardeners once beneath an oak,
 Lay down to rest, when Jack thus spoke—
 “You must confess, dear Will, that Nature
 Is but a blund’ring kind of creature ;
 And I—nay, why that look of terror ?
 Could teach her how to mend her error.”
 “Your talk,” quoth Will, “is bold and odd,
 What you call Nature, I call God.”
 “Well, call him by what name you will,”
 Quoth Jack, “he manages but ill ?
 Nay, from the very tree we’re under,
 I’ll prove that Providence can blunder.”
 Quoth Will, “Through thick and thin you dash,
 I shudder, Jack, at words so rash ;
 I trust to what the Scriptures tell,
 He *hath done always* all things well.”

2. Quoth Jack, “I’m lately grown a wit,
 And think all good a *lucky hit*.
 To prove that Providence can err,
 Not words, but facts, the truth aver.
 To this vast oak lift up thine eyes,
 Then view that acorn’s paltry size ;
 How foolish on a tree so tall,
 To place that tiny cup and ball.
 Now look again yon pompion* see,
 It weighs two pounds at least, nay three ;
 Yet this large fruit, where is it found ?
 Why, meanly trailing on the ground.
 Had Providence ask’d my advice,

* A Gourd.

I would have chang'd it in a trice ;
 I would have said at Nature's birth,
 Let acorns creep upon the earth ;
 But let the pompion, vast and round,
 On the oak's lofty boughs be found."

3. He said—and as he rashly spoke,
 Lo ! from the branches of the oak,
 A wind, which suddenly arose,
 Beat show'rs of acorns on his nose ;
 " Oh ! oh !" quoth Jack, " I'm wrong I see,
 And God is wiser far than me.
 For did a show'r of pompions large,
 Thus on my naked face discharge,
 I had been bruise'd and blinded quite,
 What Heav'n appoints I find is right ;
 Whene'er I'm tempted to rebel,
 I'll think how light the acorns fell ;
 Whereas on oaks had pompions hung,
 My broken skull had stopp'd my tongue."

H. More.

GAIETY.

1. It is the constant revolution, stale
 And tasteless, of the same repeated joys,
 That palls and satiates, and makes languid life
 A pedlar's pack, that bows the bearer down.
 Health suffers, and the spirits ebb, the heart
 Recoils from its own choice—at the full feast
 Is famish'd—finds no music in the song,
 No smartness in the jest ; and wonders why.
 Yet thousands still desire to journey on,
 Though halt, and weary of the path they tread

The paralytic, who can hold her cards,
 But cannot play them, borrows a friend's hand
 To deal and shuffle, to divide and sort
 Her mingled suits and sequences ; and sits,
 Spectatress both and spectacle, a sad
 And silent cypher, while her proxy plays.
 Others are dragg'd into the crowded room
 Between supporters ; and, once seated, sits,
 Through downright inability to rise,
 Till the stout bearers lift the corpse again.
 These speak a loud memento. Yet e'en these
 Themselves love life, and cling to it, as he
 That overhangs a torrent, to a twig.
 They love it, and yet loathe it ; fear to die,
 Yet scorn the purposes for which they live.
 Then wherefore not renounce them ? No—the
 dread,
 The slavish dread of solitude, that breeds
 Reflection and remorse, the fear of shame,
 And their invet'rate habits, all forbid.

2. Whom call we gay ? That honor has been
 long
 The boast of mere pretenders to the name.
 The innocent are gay—the lark is gay,
 That dries his feathers, saturate with dew,
 Beneath the rosy cloud, while yet the beams
 Of dayspring overshoot his humble nest.
 The peasant too, a witness of his song,
 Himself a songster, is as gay as he.
 But save me from the gaiety of those,
 Whose headaches nail them to a noonday bed ;
 And save me too from theirs, whose haggard
 eyes
 Flash desperation, and betray their pangs

For property stripp'd off by cruel chance ;
From gaiety, that fills the bones with pain,
The mouth with blasphemy, the heart with wo.

Cowper.

Dialogues.

TRUE AND FALSE PHILANTHROPY.

A Dialogue between Mr. Fantom and Mr. Trueman.

Fantom. I despise a narrow field. O for the reign of universal benevolence ! I want to make all mankind good and happy.

Trueman. Dear me ! sure that must be a wholesale sort of a job : had not you better try your hand at a town or a parish first ?

Fantom. Sir, I have a plan in my head for relieving the miseries of the whole world. Every thing is bad as it now stands. I would alter all the laws, and do away all the religions, and put an end to all the wars in the world. I would every where redress the injustice of fortune, or what the vulgar call, Providence. I would put an end to all punishments ; I would not leave a single prisoner on the face of the globe. This is what I call doing things on a grand scale.

Trueman. A scale with a vengeance ! As to releasing the prisoners, however, I do not so much like that, as it would be liberating a few rogues at the expense of all honest men ; but as to the rest of your plan, if all Christian countries would be so good as to turn Christians, it might

be helped on a good deal. There would be still misery enough left indeed ; because God intended this world should be earth and not heaven. But, sir, among all your abolitions, you must abolish human corruption before you can make the world quite as perfect as you pretend. You philosophers seem to me to be ignorant of the very first seed and principle of misery—*sin*, sir *sin* : Your system of reform is radically defective ; for it does not comprehend that *sinful nature* from which all misery proceeds.

Fantom. Your project would rivet the chains which mine is designed to break.

Trueman. Sir, I have no projects. Projects are in general the offspring of restlessness, vanity and idleness. I am too busy for projects, too contented for theories, and, I hope, have too much honesty and humility for a philosopher. The utmost extent of my ambition at present is, to redress the wrongs of a parish apprentice, who has been cruelly used by his master : indeed I have another little scheme, which is to prosecute a fellow in our street who has suffered a poor wretch in a workhouse, of which he had the care, to perish through neglect, and you must assist me.

Fantom. The parish must do that. You must not apply to me for the redress of such petty grievances. I own that the wrongs of the Poles and South-Americans so fill my mind, as to leave me no time to attend to the petty sorrows of workhouses and parish apprentices. It is provinces, empires, continents, that the benevolence of the

philosopher embraces ; every one can do a little paltry good to his next neighbor.

Trueman. Every one can, but I do not see that every one does. If they would, indeed, your business would be ready done to your hands, and your grand ocean of benevolence would be filled with the drops which private charity would throw into it. I am glad, however, you are such a friend to the prisoners, because I am just now getting a little subscription from our club, to set free your poor old friend Tom Saunders, a very honest brother tradesman, who got first into debt, and then into jail, through no fault of his own, but merely through the pressure of the times. We have each of us allowed a trifle every week towards maintaining Tom's young family since he has been in prison ; but we think we shall do much more service to Saunders, and indeed in the end lighten our own expense, by paying down at once a little sum to restore to him the comforts of life, and put him in a way of maintaining his family again. We have made up the money all except five guineas ; I am already promised four, and you have nothing to do but give me the fifth. And so for a single guinea, without any of the trouble, the meetings, and the looking into his affairs, which we have had ; which, let me tell you, is the best, and to a man of business the dearest part of charity, you will at once have the pleasure (and it is no small one) of helping to save a worthy family from starving, of redeeming an old friend from jail, and of putting a little of your boasted benevolence into action. Realize !

master Fantom : there is nothing like realizing.

Fantom. “ Why, hark ye, Mr. Trueman, do not think I value a guinea ; no sir, I despise money ; it is trash, it is dirt, and beneath the regard of the wise man. It is one of the unfeeling inventions of artificial society. Sir, I could talk to you for half a day on the abuse of riches, and on my own contempt of money.”

Trueman. O pray do not give yourself the trouble ; it will be an easier way by half of vindicating yourself from one, and of proving the other, just to put your hand in your pocket, and give me a guinea, without saying a word about it : and then to you who value time so much, and money so little, it will cut the matter short. But come now (for I see you will give nothing) I should be mighty glad to know what is the sort of good you do yourselves, since you always object to what is done by others.

Fantom. Sir, the object of a true philosopher is to diffuse light and knowledge. I wish to see the whole world enlightened.

Trueman. Well, Mr. Fantom, you are a wonderful man to keep up such a stock of benevolence at so small an expense. To love mankind so dearly, and yet avoid all opportunities of doing them good ; to have such a noble zeal for the millions, and to feel so little compassion for the units ; to long to free empires and enlighten kingdoms ; and yet deny instruction to your own village, and comfort to your own family. Surely none but a philosopher could indulge so much philanthropy and so much frugality at the same time. But come,

do assist me in a partition I am making in our poorhouse, between the old, whom I want to have better fed, and the young, whom I want to have more worked.

Fantom. Sir, my mind is so engrossed with the partition of Poland, that I cannot bring it down to an object of such insignificance. I despise the man whose benevolence is swallowed up in the narrow concerns of his own family, or parish, or country.

Trueman. Well, now I have a notion that it is as well to do one's own duty, as the duty of another man; and that to good at home, is as well as to do good abroad. For my part I had as lieve help Tom Saunders to freedom, as a Pole or a South American, though I should be very glad to help them too. But one must begin to love somewhere, and to do good somewhere; and I think it is as natural to love one's own family, and to do good in one's own neighborhood, as to any body else. And if every man in every family, parish, and county did the same, why then all the schemes would meet, and the end of one parish, where I was doing good, would be the beginning of another parish where somebody else was doing good; so my schemes would jut into my neighbor's; his projects would unite with those of some other local reformer; and all would fit with a sort of dovetail exactness. And what is better, all would join in furnishing a living comment on that practical precept: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Fantom. Sir, a man of large views will be on the watch for great occasions to prove his benevolence.

Trueman. Yes, Sir ; but if they are so distant that they cannot reach them, or so vast that he cannot grasp them, he may let a thousand little, snug, kind, good actions slip through his fingers in the meanwhile : and so between the great things that he cannot do, and the little ones that he will not do, life passes and nothing will be done.

ON THE EDUCATION OF DAUGHTERS.

A Dialogue between two wealthy Farmers.

Worthy. Mr. Bragwell, in the management of my family, I don't consider what I might afford only, though that is one great point ; but I consider also what is needful and becoming in a man of my station ; for there are so many useful ways of laying out money, that I feel as if it were a sin to spend one unnecessary shilling—Having had the blessing of a good education myself, I have been able to give the like advantage to my daughters. One of the best lessons I have taught them is, to know themselves ; and one proof that they have learnt this lesson is, that they are not above any of the duties of their station. They read and write well, and when my eyes are bad, they keep my accounts in a very pretty manner. If I had put them to learn what you call *genteel things*,

these might either have been of no use to them, and so both time and money might have been thrown away; or they might have proved worse than nothing to them by leading them into wrong notions, and wrong company. As to their appearance, they are every day nearly as you see them now, and on Sundays they are very neatly dressed, but it is always in a decent and modest way. There are no lappets, fringes, furbelows, and tawdry ornaments; no trains, turbans, and flounces, fluttering about among my cheese and butter. And I should feel no vanity, but much mortification, if a stranger, seeing farmer Worthy's daughters at church, should ask who those fine ladies were.

Bragwell. Now I own I should like to have such a question asked concerning my daughters. I like to make people stare and envy. It makes one feel oneself somebody. I never feel the pleasure of having handsome things so much as when I see they raise curiosity: and I enjoy the envy of others as a fresh evidence of my own prosperity. But as to yourself, to be sure, you best know what you can afford: and indeed there is some difference between your daughters and the Miss Bragwells.

Worthy. For my part, before I engage in any expense, I always ask myself these two short questions; First, can I afford it?—Secondly, is it proper for me?

Bragwell. Do you so? Now I own I ask myself but one; for if I find I can afford it, I take care to make it proper for me. If I can pay for a thing, no one has a right to hinder me from having it.

Worthy. Certainly; but a man's own prudence, his love of propriety and sense of duty, ought to prevent him from doing an improper thing, as effectually as if there were somebody to hinder him.

Bragwell. Now, I think a man is a fool who is hindered from having any thing he has a mind to; unless, indeed, he is in want of money to pay for it. I am no friend to debt. A poor man must want on.

Worthy. But I hope my children have learnt not to want any thing which is not proper for them. They are very industrious; they attend to business all day, and in the evening they sit down to their work and a good book. I take care that neither their reading nor conversation shall excite any desires or tastes unsuitable to their condition. They have little vanity, because the kind of knowledge they have is of too sober a sort to raise admiration; and from that vanity which attends a little smattering of frivolous accomplishments, I have secured them, by keeping them in total ignorance of all such. I think they live in the fear of God. I trust they are humble and pious, and I am sure they seem cheerful and happy. If I am sick, it is pleasant to see them dispute which shall wait upon me; for they say the maid cannot do it so tenderly as themselves.

Bragwell. But my girls are too smart to make mopes of, that is the truth. Though ours is such a lonely village, it is wonderful to see how soon they get the fashions. What with the descriptions in the magazines, and the pictures in the pocket-books, they have them in a twinkling, and out-do

their patterns all to nothing. I used to take in the Country Journal, because it was useful enough to see how oats went, the time of high water, and the price of stocks. But when my ladies came home, forsooth, I was soon wheedled out of that, and forced to take a London paper, that tells a deal about caps and feathers, and all the trumpery of the quality, and the French dress and the French undress. When I want to know what hops are a bag, they are snatching the paper to see what violet soap is a pound. And as to the dairy, they never care how cow's milk goes, as long as they can get some stuff which they call milk of roses. Seeing them disputing violently the other day about cream and butter, I thought it a sign they were beginning to care for the farm, till I found it was cold cream for the hands, and jessamine butter for the hair.

Worthy. But do your daughters never read?

Bragwell. Read! I believe they do too. Why our Jack the plough-boy, spends half his time in going to a shop in our market town, where they let out books to read with marble covers. And they sell paper with all manner of colors on the edges, and gimcracks, and powder-puffs, and wash-balls, and cards without any pips, and every thing in the world that's genteel and of no use. 'Twas but the other day I met Jack with a basket full of these books; so having some time to spare, I sat down to see a little what they were about.

Worthy. Well, I hope you there found what was likely to improve your daughters, and teach them the true use of time.

Bragwell. O, as to that, you are pretty much out. I could make neither head nor tail of it: it was neither fish, flesh, nor good red-herring: it was all about my lord, and sir Harry, and the captain. But I never met with such nonsensical fellows in my life. Their talk was no more like that of my old landlord, who was a lord you know, nor the captain of our fencibles, than chalk is like cheese. I was fairly taken in at first, and began to think I had got hold of a *godly* book; for there was a deal about hope and despair, and death, and heaven, and angels and torments, and everlasting happiness. But when I got a little on, I found there was no meaning in all these words, or if any, it was a bad meaning. Eternal misery, perhaps, only meant a moment's disappointment about a bit of a letter; and everlasting happiness meant two people talking nonsense together for five minutes. In short, I never met with such a pack of lies. The people talk such wild gibberish as no folks in their sober senses ever did talk; and the things that happen to them are not like the things that ever happen to me or any of my acquaintance. They are at home one minute, and beyond sea the next: beggars to-day, and lords to-morrow: waiting maids in the morning, and dutchesses at night. Nothing happens in a natural gradual way, as it does at home; they grow rich by the stroke of a wand, and poor by the magic of a word; the disinherited orphan of this hour is the overgrown heir of the next: now a bride and bridegroom turn out to be brother and sister, and the brother and sister prove to be no relations at all. You and I, master Worthy, have

worked hard many years, and think it very well to have scraped a trifle of money together ; you a few hundreds I suppose, and I a few thousands. But one would think every man in these books had the bank of England in his 'scrutore. Then there is another thing which I never met with in true life. We think it pretty well, you know, if one has got one thing, and another has got another. I will tell you how I mean. You are reckoned sensible, our parson is learned, the squire is rich, I am rather generous, one of your daughters is pretty, and both mine are genteel. But in these books (except here and there one, whom they make worse than Satan himself) every man and woman's child of them, are all wise, and witty, and generous, and rich, and handsome, and genteel ; and all to the last degree. Nobody is middling, or good in one thing, and bad in another, like my live acquaintance ; but it is all up to the skies, or down to the dirt. I had rather read Tom Hickathrift, or Jack the Giant Killer, a thousand times.

Worthy. You have found out, Mr. Bragwell, that many of these books are ridiculous ; I will go farther and say, that to me they appear wicked also : and I should account the reading of them a great mischief, especially to people in middling and low life, if I only took into the account the great loss of time such reading causes, and the aversion it leaves behind for what is more serious and solid. But this, though a bad part, is not the worst. These books give false views of human life. They teach a contempt for humble and domestic duties ; for industry, frugality and retire-

ment. Want of youth and beauty is considered in them as ridiculous. Plain people, like you and me, are objects of contempt. Parental authority is set at nought. Nay, plots and contrivances against parents and guardians, fill half the volumes. They consider love as the great business of human life, and even teach that it is impossible for this love to be regulated or restrained; and to the indulgence of this passion every duty is therefore sacrificed. A country life, with a kind mother or a sober aunt, is described as a state of intolerable misery: and one would be apt to fancy from their painting, that a good country house is a prison, and a worthy father the jailer. Now tell me, do not you think these wild books will hurt your daughters?

Bragwell. Why I do think they are grown full of schemes, and contrivances, and whispers, that's the truth on't. Every thing is a secret. They always seem to be on the look-out for something, and when nothing comes on't then they are sulkey and disappointed. They will not keep company with their equals: they will hardly sit down with a substantial country dealer. But if they hear of a recruiting party in our market-town, on goes the finery—off they are. Some flimsy excuse is patched up. They want something at the book-shop or the milliner's; because I suppose there is a chance some ensign may be there buying sticking-plaster. In short, I do grow a little uneasy; for I should not like to see all I have saved thrown away on a knapsack.

ON THE DUTY OF CARRYING RELIGION INTO
OUR COMMON BUSINESS.

A Dialogue between a Shoemaker and his Apprentice.

Will. How comfortably we live now, master, to what we used to do in William's time ! I used then never to be happy but when we were keeping it up all night, but now I am as merry as the day is long. I find I am twice as happy since I am grown good and sober.

Stock. I am glad you are happy, Will, and I rejoice that you are sober ; but I would not have you take too much pride in your own goodness, for fear it should become a sin, almost as great as some of those you have left off. Besides I would not have you make quite so sure that you are good.

Will. Not good, master ! why don't you find me regular and orderly at work ?

Stock. Very much so ; and accordingly I have a great respect for you.

Will. I pay every one his own, seldom miss church, have not been drunk since Williams died, have handsome clothes for Sundays, and save a trifle every week.

Stock. All these things are very right as far as they go, and you could not well be a Christian without doing them. But I shall make you stare, perhaps, when I tell you, you may do all these things, and many more, and yet be no Christian.

Will. No Christian ! surely, master I do hope that after all I have done, you will not be so unkind as to say I am no Christian.

Stock. God forbid that I should say so, Will I hope better things of you. But come now, what do you think it is to be a Christian ?

Will. What ! why to be christened when one is a child ; to learn the catechism when one can read ; to be confirmed when one is a youth ; and to go to church when one is a man.

Stock. These are all very proper things, and quite necessary. They make part of a Christian's life. But for all that, a man may be exact in them all, and yet not be a Christian.

Will. Why sure, master, you won't be so unreasonable as to want a body to be religious always ? I can't do that neither. I'm not such a hypocrite as to pretend to it.

Stock. Yes, you can be so in every action of your life !

Will. What, master, always to be thinking about religion ?

Stock. No, far from it, Will ; much less to be always talking about it. But you must be always acting under its power and spirit.

Will. But surely 'tis pretty well if I do this when I go to church ; or while I am saying my prayers. Even you, master, as strict as you are, would not have me always on my knees, nor always at church, I suppose : for then how would your work be carried on, and how would our town be supplied with shoes ?

Stock. Very true ; Will. 'Twould be no proof of our religion to let our customers go bare-

foot ; but 'twould be a proof of our laziness, and we should starve, as we ought to do. The business of the world must not only be carried on, but carried on with spirit and activity. We have the same authority for not being *slothful in business*, as we have for being *fervent in spirit*. But still, a Christian does not carry on his common trade quite like another man neither ; for something of the spirit which he labors to attain at church, he carries with him into his worldly concerns.

Will. Why, Master, I do think, if God Almighty is contented with one day in seven, he won't thank you for throwing him the other six into the bargain. I thought he gave us them for our own use ; and I am sure nobody works harder all the week than you do.

Stock. God, it is true, sets apart one day in seven for actual rest from labor, and for more immediate devotion to his service. But show me that text wherein he says, thou shalt love the Lord thy God on *Sundays*—Thou shalt keep my commandments on the *Sabbath day*—To be carnally minded on *Sundays*, is death—Cease to do evil, and learn to do well *one day in seven*—Grow in grace on the *Lord's day*—Is there any such text ?

Will. No, to be sure there is not ; for that would be encouraging sin on all the other days.

Stock. Yes, just as you do when you make religion a thing for the church, and not for the world. There is no one lawful calling, in pursuing which we may not serve God acceptably. You and I may serve him while we are stitching

this pair of boots. Farmer Furrow, while he is plowing yonder field. Betsy West, over the way, whilst she is nursing her sick mother. Neighbor Ingle, in measuring out his tapes and ribands. I say, all these may serve God just as acceptably in those employments as at church, I had almost said more so.

Will. Well, I own I don't yet see how I am to be religious when I am hard at work, or busy settling an account. I can't do two things at once ; 'tis as if I were to pretend to make a shoe and cut out a boot at the same moment.

Stock. I tell you both must subsist together. Nay the one must be the motive to the other. God commands us to be industrious, and if we love him, the desire of pleasing him should be the main spring of our industry.

Will. I don't see how I can always be thinking about pleasing God.

Stock. Suppose, now, a man had a wife and children whom he loved, and wished to serve ; would not he be often thinking about them while he was at work ? and though he would not be *always* thinking nor always talking about them, yet would not the very love he bore them be a constant spur to his industry ? He would always be pursuing the same course from the same motive, though his words and even his thoughts must often be taken up in the common transactions of life.

Will. I say first one, then the other ; now for labor, now for religion.

Stock. I will show that both must go together. I will suppose you were going to buy so many

skins of our currier—that is quite a worldly transaction—you can't see what a spirit of religion has to do with buying a few calves' skins. Now, I tell you it has a great deal to do with it. Covetousness, a desire to make a good bargain, may rise up in your heart. Selfishness, a spirit of monopoly, a wish to get all in order to distress others; these are evil desires, and must be subdued. Some opportunity of unfair gain offers, in which there may be much sin, and yet little scandal. Here a Christian will stop short; he will recollect, *That he who maketh haste to be rich shall hardly be innocent.* Perhaps the sin may be on the side of your dealer—he may want to overreach *you*—this is provoking—you are tempted to violent anger, perhaps to swear; here is a fresh demand on you for a spirit of patience and moderation, as there was before for a spirit of justice and self-denial. If, by God's grace, you get the victory over these temptations, you are the better man for having been called out to them; always provided, that the temptations be not of your own seeking.

Will. Well, master, you have a comical way, somehow, of coming over one. I never should have thought there would have been any religion wanted in buying and selling a few calves' skins. But, I begin to see there is a good deal in what you say. And whenever I am doing a common action, I will try to remember that it must be done *after a godly sort.*

DANIEL IN THE LIONS' DEN.

Scene—The court of the palace.—The sun rising.

DARIUS, ARASPES.

Dar. Oh, good Araspes ! what a night of horror !

To me the dawning day brings no return
Of cheerfulness or peace ! No balmy sleep
Has seal'd these eyes, no nourishment has pass'd
These loathing lips, since Daniel's fate was
sign'd !

Hear what my fruitless penitence resolves—
That thirty days my rashness had decreed
The edict's force should last, I will devote
To mourning and repentance, fasting, pray'r,
And all due rites of grief. For thirty days
No pleasant sound of dulcimer or harp,
Sackbut or flute or psaltery, shall charm
My ear, now dead to every note of joy !

Aras. My grief can know no period !

Dar. See that den !

There Daniel met the furious lions' rage !
There were the patient martyr's mangled limbs
Torn piece-meal ! Never hide thy tears, Aras-
pes ;

'Tis virtuous sorrow, unallay'd, like mine,
By guilt and fell remorse ! Let us approach :
Who knows but that dread pow'r to whom he
pray'd

So often and so fervently, has heard him !

[*He goes to the mouth of the den.*]

O, Daniel, servant of the living God !

HE whom thou hast serv'd so long, and lov'd so well,

From the devouring lions' famish'd jaw,

Can he deliver thee ?

Dan. (from the bottom of the den.) He can—
he has !

Dar. Methought I heard him speak !

Aras. O, wond'rous force

Of strong imagination ! were thy voice

Loud as the trumpet's blast, it could not wake
him

From that eternal sleep !

Dan. (in the den.) Hail, king Darius !

The God I serve has shut the lions' mouth,

To vindicate my innocence.

Dar. He speaks !

He lives !

Aras. 'Tis no illusion : 'tis the sound

Of his known voice.

Dar. Where are my servants ? Haste,

Fly, swift as lightning, free him from the den ;

Release him, bring him hither ! Break the seal

Which keeps him from me !—See, Araspes !
look !

See the charm'd lions !—Mark their mild de-
meanor :

Araspes, mark !—they have no pow'r to hurt
him !

See how they hang their heads and smooth their
fierceness

At his mild aspect !

Aras. Who that sees this sight,
Who that in after-times shall hear this told,
Can doubt if Daniel's God be God indeed ?

Dar. None, none, *Araspes* !

Aras. Ah, he comes, he comes !

Enter DANIEL followed by multitudes.

Dan. Hail, great Darius !

Dar. Dost thou live indeed !
And live unhurt ?

Aras. O, miracle of joy !

Dar. I scarce can trust my eyes ! How didst
thou 'scape ?

Dan. That bright and glorious Being, who
vouchsaf'd

Presence divine, when the three martyr'd broth-
ers

Essay'd the caldron's flame, supported me !

E'en in the furious lions' dreadful den,

The prisoner of hope, even there I turn'd

To the strong hold, the bulwark of my strength,
Ready to hear, and mighty to redeem !

Dar. (to *Aras.*) Where is Pharnaces ? Take
the hoary traitor !

Take too Soranus, and the chief abettors

Of this dire edict : let not one escape.

The punishment their deep-laid hate devis'd

For holy Daniel, on their heads shall fall

With tenfold vengeance. To the lions' den

I doom his vile accusers ! All their wives,

Their children, too, shall share one common
fate !

Take care that none escape.—Go, good Araspes.
[Araspes goes out.]

Dan. Not so, Darius!

O spare the guiltless; spare the guilty too!
 Where sin is not, to punish were unjust;
 And where sin is, O king, there fell remorse
 Supplies the place of punishment!

Dar. No more!

My word is past! Not one request, save this,
 Shalt thou e'er make in vain. Approach my
 friends:

Araspes has already spread the tale,
 And see what crowds advance!

Peo. Long live Darius!

Long live great Daniel too, the people's friend!

Dar. Draw near, my subjects. See this holy
 man!

Death had no power to harm him. Yon fell band
 Of famish'd lions, soften'd at his sight,
 Forgot their nature, and grew tame before him.
 The mighty God protects his servants thus!
 The righteous thus he rescues from the snare!
 While Fraud's artificer himself shall fall
 In the deep gulf his wily arts devise
 To snare the innocent!

A courtier. To the same den

Araspes bears Pharnaces and his friends:
 Fall'n is their insolence! With prayers and tears
 And all the meanness of high-crested pride,
 When adverse fortune frowns, they beg for life.
 Araspes will not hear. "You heard not me,"
 He cries, "when I for Daniel's life implor'd;

By a commencing series is meant that, which begins a sentence, but does not conclude it. By a concluding series is meant that, which ends the sentence, whether it begin it or not.

Series, whose members consist of single words, are called simple series; and those, whose members consist of two or more words, compound series.

SIMPLE SERIES.

RULE 1.

When two members, consisting of single words, commence a sentence, the first must have the falling, and the last the rising inflexion.

Ex. *exercice* and *t  mperance* strengthen the constitution.

RULE 2.

When two members, consisting of single words, conclude a sentence, as the last must naturally have the falling inflexion, the last but one assumes the rising inflexion.

Ex. The constitution is strengthened by *  xercice* and *t  mperance*.

This rule is the converse of the former. It must, however, be observed, that sentences of this kind, which can scarcely be called a series of particulars, may, when commencing, assume a different order of inflexions on the first words, when the succeeding clause does not conclude the sentence.

RULE 3.

When three members of a sentence, consisting of single words, succeed each other in a commencing series, the two last are to be pronounced as in Rule 1, and the first with the falling inflexion, in a somewhat lower tone than the second.

Ex. Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the species in twenty.

A man that has a taste for musick, painting, or architecture, is like one that has another sense, when compared with such as have no relish of those arts.

RULE 4.

When three members of a sentence, consisting of single words, succeed each other in a concluding series, the two last are to be pronounced as in Rule 2, and the first with the rising inflexion in a little higher tone than the second.

Ex. A modern Pindarick writer, compared with Pindar, is like a sister among the Camisars compared with Virgil's Sybil: the one gives that divine impulse which raises the mind above itself, and makes the sounds more than human, while the other abounds with nothing but distortion, grimace, and outward figure.

It may not be improper to observe, that although the series of four, whether commencing or concluding, must necessarily have the first and last words inflected alike, and the two middle words inflected alike, yet that the series of three in a concluding member may, when we are pronouncing with a degree of solemnity, and wish to form a cadence; in this case, I say, we not only may, but must pronounce the first word with the falling, the second with the rising, and the last with the falling inflexion.

His God protected him ; see now if yours
Will listen to your cries !”

Dar.

Now hear,
People and nations, languages and realms,
O'er whom I rule ! Peace be within your
walls !

That I may banish from the minds of men
The rash decree gone out ; hear me resolve
To counteract its force by one more just.
In ev'ry kingdom of my wide-stretch'd realm,
From fair Chaldea to th' extremest bound
Of northern Media, be my edict sent,
And this my statute known. My heralds haste,
And spread my royal mandate through the
land,

That all my subjects bow the ready knee
To Daniel's God—for HE alone is LORD.
Let all adore, and tremble at HIS name,
Who sits in glory unapproachable
Above the heavens—above the heaven of heav-
ens !

HIS pow'r is everlasting ; and HIS throne,
Founded in equity and truth shall last
Beyond the bounded reign of time and space,
Through wide eternity ! With HIS right arm
HE saves, and who opposes ? HE defends,
And who shall injure ? In the perilous den
HE rescu'd Daniel from the lions' mouth ;
His common deeds are wonders ; all HIS works
One ever-during chain of miracles !

Enter ARASPES.

Aras. All hail, O king ! Darius live forever !
May all thy foes be as Pharnaces is !

Dar. Araspes, speak !

Aras. O let me spare the tale !—
'Tis full of horror ! Dreadful was the sight !
The hungry lions, greedy for their prey,
Devour'd the wretched princes ere they reach'd
The bottom of the den.

Dar. Now, now confess,
'Twas some Superior hand restrain'd their rage,
And tam'd their furious appetites.

People. 'Tis true.
The God of Daniel is a mighty God !
He saves and He destroys.

Aras. O, friend ! O, Daniel !
No wav'ring doubts can ever more disturb
My settled faith.

Dan. To God be all the glory !

DIONYSIUS, PYTHIAS, AND DAMON.

*Genuine Virtue commands Respect, even from
the bad.*

Dionysius. AMAZING ! What do I see ? It is
Pythias just arrived,—It is indeed Pythias. I
did not think it possible. He is come to die,
and to redeem his friend !

Pythias. Yes, it is Pythias. I left the place
of my confinement, with no other views, than to
pay to Heaven the vows I had made ; to set-

tle my family concerns according to the rules of justice ; and to bid adieu to my children that I might die tranquil and satisfied.

Dio. But why dost thou return ? Hast thou no fear of death ? Is it not the character of a madman, to seek it thus voluntarily ?

Pyth. I return to suffer, though I have not deserved death. Every principle of honor and goodness, forbids me to allow my friend to die for me.

Dio. Dost thou, then, love him better than thyself ?

Pyth. No ; I love him as myself. But I am persuaded that I ought to suffer death, rather than my friend ; since it was me whom thou hadst decreed to die. It were not just that he should suffer, to deliver me from the death which was designed, not for him, but for me only.

Dio. But thou supposest, that it is as unjust to inflict death upon thee, as upon thy friend.

Py. Very true ; we are both entirely innocent ; and it is equally unjust to make either of us suffer.

Dio. Why dost thou then assert, that it were injustice to put him to death, instead of thee ?

Py. It is unjust, in the same degree, to inflict death either on Damon or on myself ; but Pythias were highly culpable to let Damon suffer that death, which the tyrant had prepared for Pythias only.

Dio. Dost thou then return hither, on the day appointed, with no other view, than to save the life of a friend, by losing thy own ?

Py. I return, in regard to thee, to suffer an act of injustice which is common for tyrants to inflict ; and with respect to Damon, to perform my duty. by rescuing him from the danger he incurred by his generosity to me.

Dio. And now, Damon, let me address myself to thee. Didst thou not really fear, that Pythias would never return ; and that thou wouldst be put to death on his account ?

Da. I was but too well assured, that Pythias would punctually return ; and that he would be more solicitous to keep his promise, than to preserve his life. Would to heaven, that his relations and friends had forcibly detained him ! He would then have lived for the comfort and benefit of good men ; and I should have the satisfaction of dying for him !

Dio. What ! Does life displease thee ?

Da. Yes ; it displeases me when I see and feel the power of a tyrant.

Dio. It is well ! Thou shalt see him no more. I will order thee to be put to death immediately.

Py. Pardon the feelings of a man who sympathises with his dying friend. But remember it was Pythias who was devoted by thee to destruction. I come to submit to it, that I may redeem my friend. Do not refuse me this consolation in my last hour.

Dio. I cannot endure men, who despise death, and set my power at defiance.

Da. Thou canst not, then, endure virtue.

Dio. No : I cannot endure that proud, disdainful virtue, which contemns life ; which

dreads no punishment ; and which is insensible to the charms of riches and pleasure.

Da. Thou seest, however, that it is a virtue, which is not insensible to the dictates of honor, justice, and friendship.

Dio. Guards, take Pythias to execution. We shall see whether Damon will continue to despise my authority.

Da. Pythias, by returning to submit himself to thy pleasure, has merited his life, and deserved thy favor ; but I have excited thy indignation, by resigning myself to thy power, in order to save him : be satisfied, then, with this sacrifice, and put me to death.

Py. Hold, Dionysius ! remember it was Pythias alone who offended thee : Damon could not.

Dio. Alas ! what do I see and hear ! where am I ? How miserable ; and how worthy to be so ! I have hitherto known nothing of true virtue. I have spent my life in darkness and error. All my power and honors are insufficient to produce love. I cannot boast of having acquired a single friend, in the course of a reign of thirty years. And yet these two persons in a private condition, love one another tenderly, unreservedly confide in each other, are mutually happy, and ready to die for each other's preservation.

Py. How couldst thou, who hast never loved any person, expect to have friends ? If thou hadst loved and respected men, thou wouldst have secured their love and respect. Thou hast feared mankind : and they fear thee : they detest thee.

Dio. Damon, Pythias, condescend to admit me as a third friend, in a connexion so perfect. I

give you your lives ; and I will load you with riches.

Da. We have no desire to be enriched by thee ; and in regard to thy friendship, we cannot accept or enjoy it till thou become good and just. Without these qualities, thou canst be connected with none but trembling slaves, and base flatterers. To be loved and esteemed by men of free and generous minds, thou must be virtuous, affectionate, disinterested, beneficent ; and know how to live in a sort of equality with those who share and deserve thy friendship.

FENELON, *Archbishop of Cambray.*

THE CHILDREN WHO WOULD BE THEIR OWN MASTERS.

Camillus. AH ! Papa, how I should wish to be big ! to be as big as you !

Mr. Orpin. And why should you wish so, my dear ?

Cam. Because then I should not be under any body's command, and might do whatever came into my head.

Mr. Orpin. I suppose, then, you would do wonders.

Cam. That I should, I promise you.

Mr. Orpin. And do you wish also, Julia, to be free to do whatever you please ?

Julia. Yes indeed, papa.

Cam. Oh ! if Julia and I were our own masters !

Mr. Orpin. Well, children, I can give you that satisfaction. After to-morrow morning you shall have the liberty of conducting yourselves entirely according to your own fancy.

Cam. Ah ! you are jesting, papa.

Mr. Orpin. No, I speak quite seriously. To-morrow, neither your mother, nor I, nor in short any body in the house, shall oppose your inclinations.

Cam. What pleasure shall we not feel, to have our necks out of the yoke !

Mr. Orpin. That is not all. I do not intend to give you this privilege for to-morrow only : it shall continue until you come of yourselves, and request me to assume my authority again.

Cam. At that rate, we shall be our own masters a long while.

Mr. Orpin. Well, I shall be glad to see you able to conduct yourselves ; so prepare to become great folks to-morrow.

The next day came. The two children, instead of rising at seven o'clock as usual, lay in bed till near nine. Too much sleep makes us heavy and listless. This was the case with Camillus and Julia. They awoke at length uncalled, and got up in an ill-humor. However, they pleased themselves a little with the agreeable idea of acting in whatever manner they liked the whole day. Come, what shall we do first ? said Camillus to his sister, after they had dressed themselves and breakfasted.

Julia. Why, we'll go and play.

Cam. At what ?

Julia. Let us build houses with cards.

Cam. Oh ! that is very dull amusement. I am not for that.

Julia. Will you play at blind man's buff?

Cam. What, only two of us ?

Julia. Well, at draughts, or at fox and geese.

Cam. You know I cannot bear those games that oblige one to sit still.

Julia. Well, then motion some of your own liking.

Cam. Then we'll play at riding on a stick.

Julia. Ay, that is a pretty play for a little girl !

Cam. We'll play then, if you like, at horses. You shall be the horse, and I will be coachman.

Julia. Oh, yes ! to lash me with your whip, as you did t'other day. I have not forgot that.

Cam. I never do it willingly ; but the thing is, you won't gallop.

Julia. Ay, but that hurts me : so I won't play at any such game.

Cam. You won't ? wont you ? Well ! let us play at hounds and hare. I will be the huntsman, and you shall be the hare. Come, make ready ; I shall set off.

Julia. Pshaw ! I'll have none of your hunting. You do nothing but tread upon my heels, and punch me in the sides.

Cam. Well, since you do not choose any of my games, I'll never play with you again. Do you hear that ?

Julia. Nor I with you. Do you hear that too ?

At these words they quitted the middle of the room, where they were standing, and retired each into a corner, and there remained a considerable time without looking at or speaking to each other.

They were still in a pout, when the clock struck ten. The afternoon would soon pass over ; therefore Camillus at length approaching his sister, said, " I must do every thing that you like. Well then, I will play at draughts with you for twelve chesnuts a game."

Julia. I have no chesnuts ; and besides, you know you owe me a dozen already. You should pay me those first.

Cam. Yes, I owed them to you yesterday ; but I do not owe any thing to-day.

Julia. And pray how did you come to be quit ?

Cam. Nobody has a right to ask any thing of those who are their own masters.

Julia. Very well ! I shall tell my papa of your cheating.

Cam. But papa has no power over me now.

Julia. If that be the case, I won't play.

Cam. Then you may do as you like.

They go away pouting again to the farther ends of the room from each other. Camillus began to whistle, Julia to sing. Camillus tied knots on his whip, and cracked it : Julia dressed her doll, and began a conversation with it. Camillus grumbled, and Julia sighed. The clock struck again. They had another hour left to play in. Camillus, in a pet, threw his whip out of the window : Julia tossed her doll into a corner. They looked at each other, not knowing what to say. At length Julia breaks silence : " Come, Camillus, I will be your horse."

Cam. There now that is right ! I have a long string for the bridle. See here. Put it in your mouth.

Julia. No, not in my mouth. Tie it round my waist, or fasten it to my arm.

Cam. How you talk ! Did you ever see horses have the bit any where but between their teeth ?

Julia. But I am not a real horse.

Cam. Well, but you should do just the same as if you were.

Julia. I do not see any occasion for that.

Cam. I suppose you think that you know more about it than I do, who am all the day in the stable. Come, take it the right way.

Julia. You have been trailing it about in the dirt all the week. No, I'll never put it in my mouth.

Cam. Then I won't have it any where else. I would rather not play at all.

Julia. Just as you like !

1. A third fit of pouting, more sullen and peevish than before. Camillus goes for his whip : Julia takes up her doll. But the whip refuses to crack : the doll's dressing goes all wrong. Camillus sighs, Julia weeps. This interval brought on dinner-hour ; and Mr. Orpin came to ask them if they chose to have it served up. But what is the matter with you ? said he, seeing them both quite dull. Nothing, papa, answered the children, and, wiping their eyes, followed their father into the dining-room.

2. The dinner this day consisted of a number of dishes, and a bottle of wine was opened for each of the children. My dear children, said Mr. Orpin, if I had still my former authority over you, I would forbid you to taste all those dishes, and particularly to drink wine. At least, I would de-

sire you to be very sparing of them, because I know how dangerous wine and high-seasoned food are to children. But ye are now your own masters, and may eat and drink whatever you fancy.

3. The children did not wait to be told this twice. The one swallowed great bits of meat without bread; the other took sauce in whole spoonfuls; and they drank full bumpers of wine, without remembering to mix water with it. My dear, whispered Mrs. Orpin to her husband, they will make themselves sick. I fear they will, my dear, answered Mr. Orpin; but I would rather they should learn for once, at their own expense, how much one may suffer from ignorance, than by a premature attention deprive them of the fruits of so important a lesson. Mrs. Orpin saw her husband's intention, and therefore suffered our thoughtless little couple to indulge their greediness.

4. The cloth was now removed. The children had stuffed as long as they were able, and their little heads began to be heated. Come with me, Julia, cried Camillus, and took his sister with him into the garden. Mr. Orpin thought proper to follow them unobserved. There was a little pond in the garden, and at the edge of the pond a small boat. Camillus had a mind to go into it. Julia stopped him. You know, said she, that we must not go there. Must not! answered Camillus. Do you forget that we are our own masters?

5. Oh! that is true, said Julia: so, giving her hand to her brother, they both went into the boat. Mr. Orpin drew nearer to them, but did not

choose to discover himself yet. He knew that the pond was not deep. Even if they fall in, said he to himself, I shall not have much trouble in getting them out. The two children wished to disengage the boat from the bank, and pushed it out towards the middle of the pond; but they were not able to untie the knots of the rope which held it fast.

6. Since we cannot sail, said the giddy Camillus, we may at least balance ourselves. So, striding across the boat, he began to press it down, first on one side, then on the other. Their heads being a little dizzy, it was not long before their legs failed them. They laid hold of each other to support themselves, and fell both *plump* upon the side of the boat and from thence into the water.

7. Mr. Orpin flew like lightning from the place where he had been hid. He threw himself into the water, seized his rash children one in each hand, and brought them back into the house, half dead with terror. They felt themselves violently sick, while they were undressing and rubbing with cloths. At length they were put each in a warm bed: they fell alternately into a stupor and convulsions: they complained of a dreadful headache and pains in the bowels, were seized with frequent fainting fits, and in the intervals with shudderings, sickness of the stomach, and difficulty of breathing.

8. In this deplorable condition they passed the rest of the day: they sobbed and wept, till at length they fell asleep through weariness. Early the next morning their father entered their cham-

ber, and asked how they had passed the night. Very ill, answered both, in a feeble voice : we could not lie easy in bed, and feel a sickness in the head and and stomach yet.

9. Poor children, how I pity you ! But, added he a moment after, what will you do with your liberty to-day ? Ye remember that ye enjoy it still. Oh ! no, no, answered both eagerly. And why, my little friends ? You said, the other day, that it was so disagreeable to be subject to the direction of others. We have been well punished for our folly, replied Camillus. And shall take warning for a long time, added Julia.

Mr. Orpin. Ye will not be your own masters then, any longer ?

Cam. No, no, papa : we would rather be told by you what to do.

Julia. It will be much better for us both.

Mr. Orpin. Think well of what you say ; for, if I resume my authority, I inform you beforehand, that my very first orders will be disagreeable to you.

Cam. No matter, papa ; we are ready to do whatever you shall think proper.

Mr. Orpin. Well, I have here a yellow powder, called rhubarb. It has an unpleasing taste, but is excellent for those who have hurt their stomachs by excess. Since you consent to follow my orders, I command you instantly to take this powder. Let me see you obey !

Cam. Oh ! yes, yes, papa.

Julia. I would take it, though it were as bitter as soot.

Mr. Orpin gave them the medicine, and the children, without making, as formerly, any grimaces, endeavoured each to excel the other in taking it with a cheerful countenance. This remedy happily had its effect, and they both recovered very soon. After that, whenever their parents would terrify them with threats of punishment, they would say, We shall let you be your own masters ! and the children felt more terror from this threat, than many others to whom one should say, I will put you in prison !

Children's Friend.

TO THE MEMORY OF THE LATE JOSEPH
BROWNE, OF LOTHERSDALE,

One of the people called Quakers, who had suffered a long confinement in the Castle of York, and loss of all his wordly property, for conscience' sake.

" SPIRIT, leave thine house of clay ;
Lingering dust, resign thy breath !
Spirit, cast thy chains away ;
Dust, be thou dissolv'd in death !

Thus the Guardian Angel spoke
As he watch'd thy dying bed ;
As the bonds of life he broke,
And the ransom'd captive fled.

" Prisoner, long detain'd below ;
Prisoner now with freedom blest ;

Welcome from a world of wo,
Welcome to a land of rest !”

Thus thy Guardian Angel sang,
As he bore thy soul on high ;
While with Hallelujahs rang
All the regions of the sky.

——Ye that mourn a Father’s loss,
Ye that weep a Friend no more ;
Call to mind a Christian cross,
Which your Friend, your Father bore.

Grief and penury and pain
Still attended on his way,
And Oppression’s scourge and chain,
More unmerciful than they.

Yet while travelling in distress,
(’Twas the eldest curse of sin)
Through the world’s waste wilderness,
He had Paradise within.

And along that vale of tears,
Which his humble footsteps trod,
Still a shining path appears,
Where the mourner walk’d with God.

Till his Master, from above,
When the promis’d hour was come,
Sent the chariot of his love
To convey the Wanderer home.

Saw ye not the wheels of fire,
And the steeds that cleft the wind ?

Saw ye not his soul aspire,
When his mantle dropp'd behind?

Ye that caught it as it fell,
Bind that mantle round your breast ;
So in you his meekness dwell,
So on you his spirit rest !

Yet, rejoicing in his lot,
Still shall memory love to weep
O'er the venerable spot,
Where his dear cold relics sleep.

Grave ! the guardian of his dust,
Grave ! the treasury of the skies,
Every atom of thy trust
Rest in hope again to rise.

Hark !—the judgment trumpet calls,
“ Soul, rebuild thine house of clay ;
Immortality thy walls,
And eternity thy day !”

Montgomery.

THE SNOW DROP.

1. WINTER ! retire,
Thy reign is past ;
Hoary Sire !
Yield the sceptre of thy sway,
Sound thy trumpet in the blast,
And call thy storms away.
Winter ! retire,
Wherefore do thy wheels delay ?

Mount the chariot of thine ire,
And quit the realms of day ;
On thy state
Whirlwinds wait ;
And bloodshot meteors lend thee light :
Hence to dreary arctic regions,
Summon thy terrific legions ;
Hence to caves of northern night
Speed thy flight.

2. From halcyon seas
And purer skies,
O southern breeze !
Awake, arise :
Breath of heaven ! benignly blow,
Melt the snow ;
Breath of heaven ! unchain the floods,
Warm the woods,
And make the mountains flow.

3. Auspicious to the Muse's prayer,
The freshening gale
Embalms the vale,
And breathes enchantment through the air :
On its wing
Floats the Spring,
With glowing eye, and golden hair ;
Dark before her Angel form
She drives the Dæmon of the storm,
Like gladness chasing Care.
Winter's gloomy night withdrawn,
Lo ! the young romantic Hours
Search the hill, the dale, the lawn,
To behold the Snow Drop white

Start to light,
And shine in Flora's desert bowers,
Beneath the vernal dawn,
The Morning Star of Flowers !

4. O welcome to our Isle,
Thou Messenger of Peace !
At whose bewitching smile
The embattled tempests cease ;
Emblem of Innocence and Truth !
Firstborn of Nature's womb,
When strong in renovated youth,
She bursts from Winter's tomb !
Thy Parent's eye hath shed
A precious dew drop on thine head,
Frail as a Mother's tear
Upon her infant's face,
When ardent hope to tender fear,
And anxious love, gives place.
But lo ! the dew drop falls away,
The sun salutes thee with a ray,
Warm as a Mother's kiss
Upon her Infant's cheek,
When the heart bounds with bliss,
And joy that cannot speak !
...When I meet thee by the way,
Like a pretty, sportive child,
On the winter wasted wild,
With thy darling breeze at play,
Opening to the radiant sky
All the sweetness of thine eye ;
Or bright with sunbeams, fresh with showers,
O thou Fairy Queen of flowers !
Watch thee o'er the plain advance

At the head of Flora's dance ;
Simple Snow Drop ! then in thee
All thy sister train I see :
Every brilliant bud that blows,
From the bluebell to the rose ;
All the beauties that appear
On the bosom of the Year ;
All that wreath the locks of Spring,
Summer's ardent breath perfume,
Or on the lap of Autumn bloom,
—All to thee their tribute bring,
Exhale their incense at thy shrine,
—Their hues, their odours, all are thine !
For while thy humble form I view,
The Muse's keen prophetic sight
Brings fair Futurity to light,
And Fancy's magick makes the vision true.

5. There is a Winter in my soul,
The Winter of despair ;
O when shall Spring its rage control ?
When shall the Snow Drop blossom there ?
Cold gleams of comfort sometimes dart
A dawn of glory on my heart,
But quickly pass away :
Thus Northern Lights the gloom adorn,
And give the promise of a morn,
'That never turns to day !
—But hark ! methinks I hear
A small still whisper in mine ear,
"Rash Youth ! repent,
Afflictions from above,
Are Angels sent

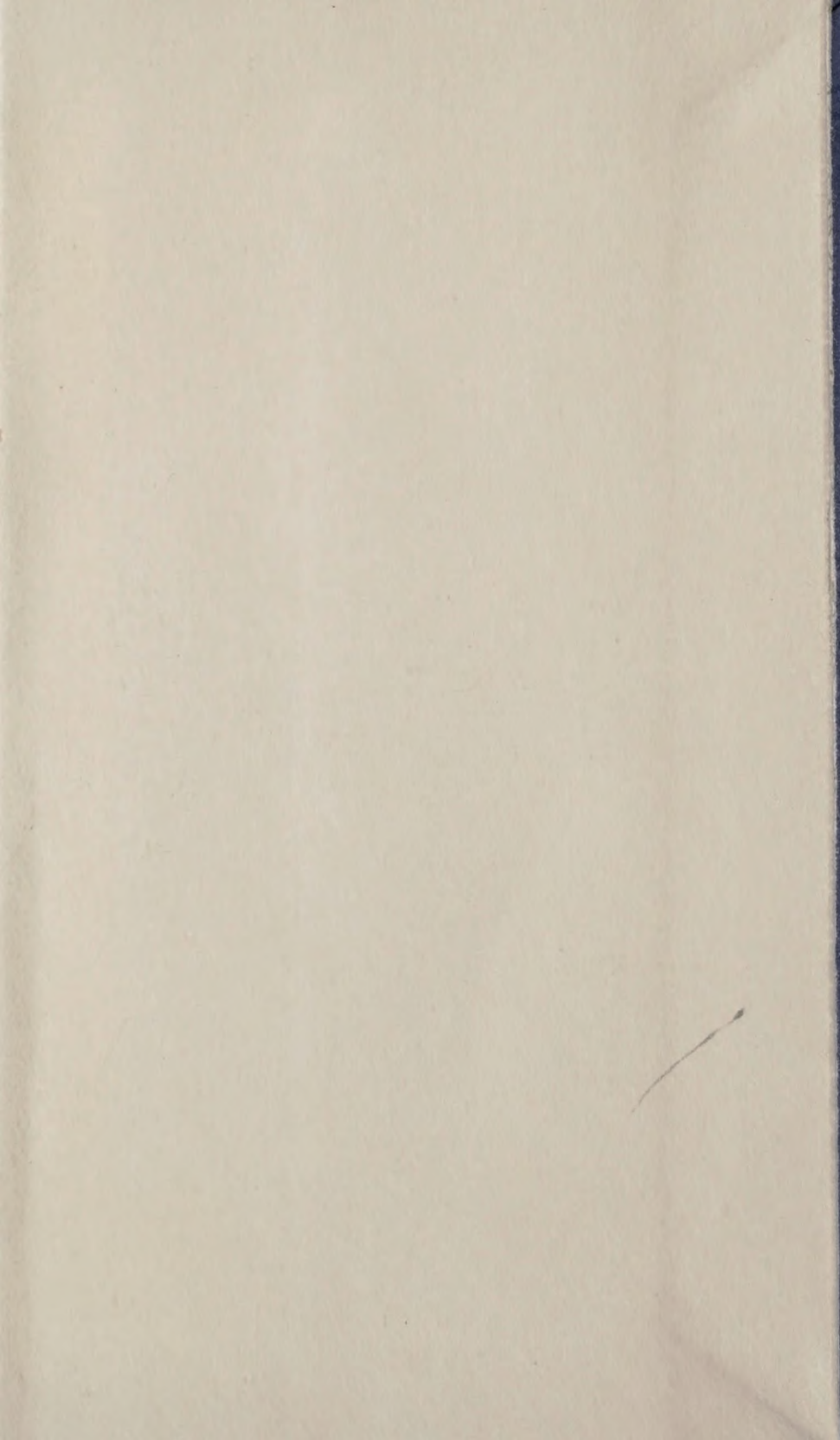
On embassies of love,
A fiery Legion at thy birth
Of chastening Woes were given,
To pluck thy flowers of Hope from earth,
And plant them high
O'er yonder sky,
Transformed to stars....and fix'd in heaven.'

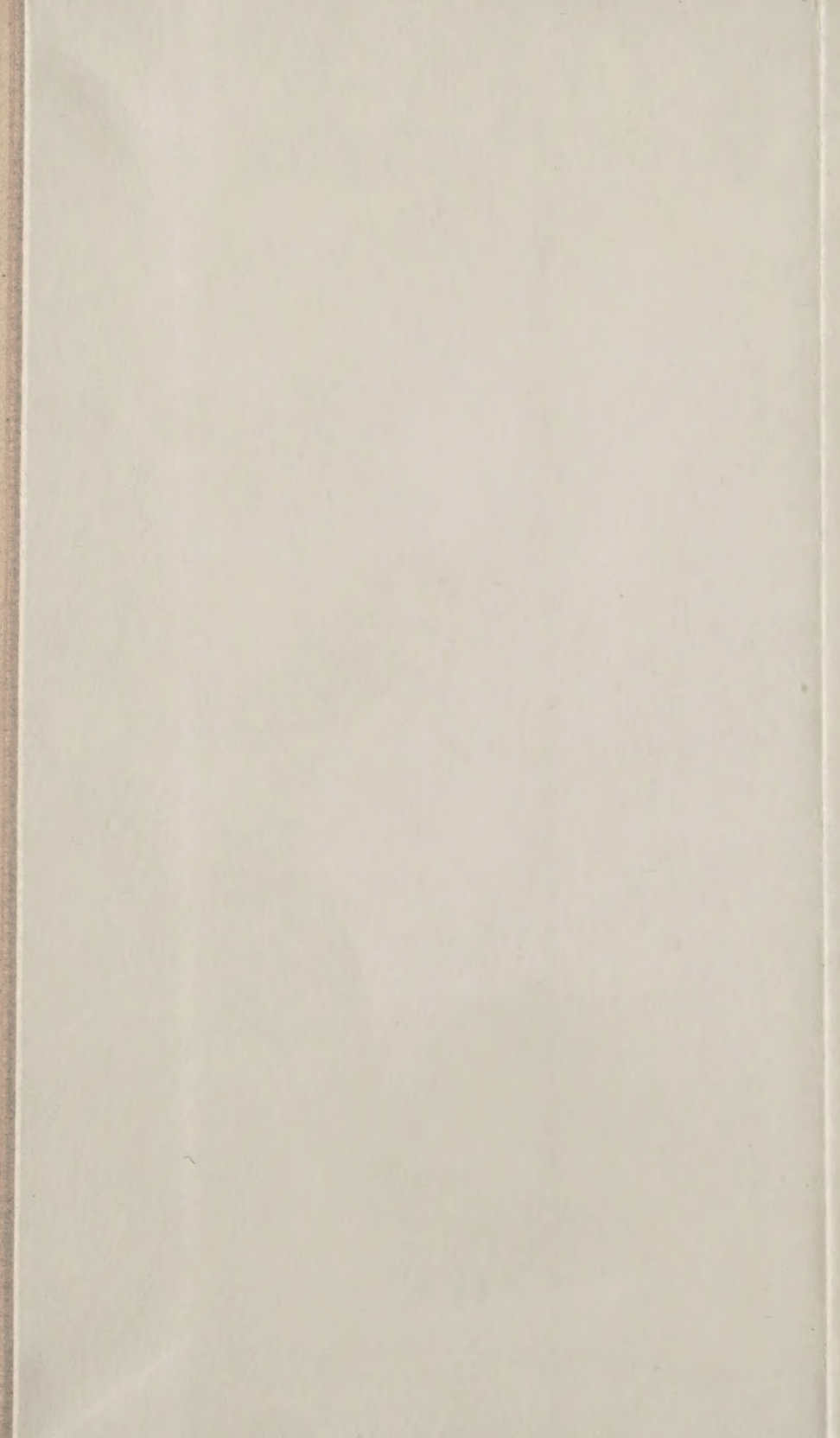
Montgomery.

THE END.

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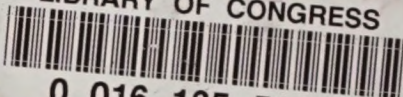
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